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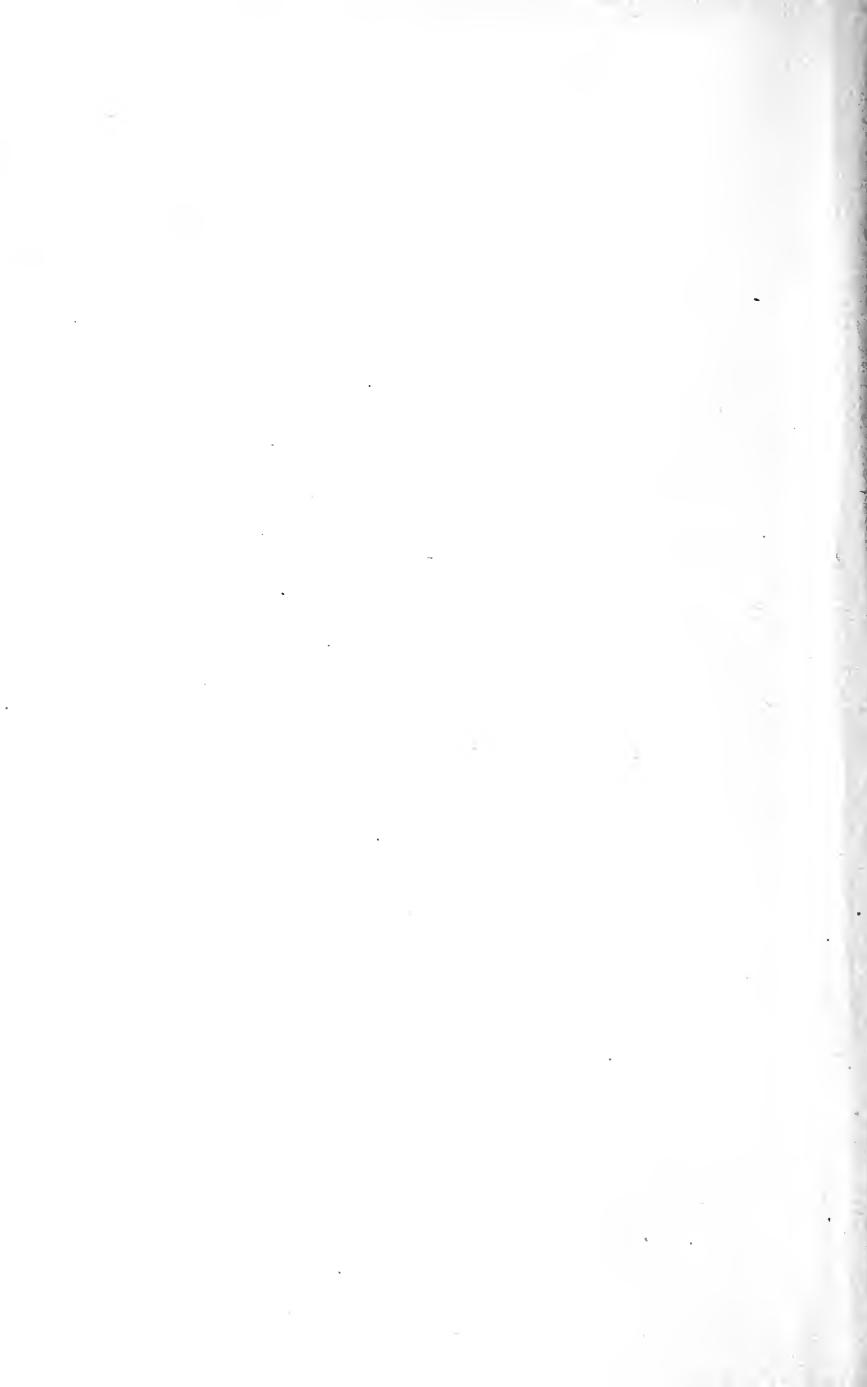
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1906











MANUAL  
OF  
HEBREW SYNTAX.

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MANUAL  
OF  
HEBREW SYNTAX

BY

REV. J. D. WIJNKOOP

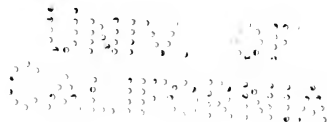
Litt. Hum. Cand. in the University of Leyden,  
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Amsterdam.

TRANSLATED FROM THE DUTCH

BY

REV. DR. C. VAN DEN BIESEN

Prof. of Theology at St. Joseph's Foreign Missionary College,  
Mill-Hill.



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TO THE  
MEMBERS OF THE  
ACADEMY OF SCIENCES  
OF THE NETHERLANDS

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1897

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## LETTER OF COMMENDATION

FROM

HIS EMINENCE CARDINAL VAUGHAN

Archbishop of Westminster.



MY DEAR DR. VAN DEN BIESEN.

You have followed the example of the great St. Jerome who acquired his knowledge of the Hebrew tongue by becoming a learner under Jewish doctors, and now you are about to render assistance to others by translating the work on Hebrew Syntax drawn up by your Hebrew master the Rev. J. D. WIJNKOOP, Rabbi at Amsterdam.

You tell me that this Syntax promises great linguistic merits. I much regret that upon this point I can myself form no opinion. But I have confidence in your judgment on such a matter. And of this I am certain that you will be rendering a great public service to the Church in England if you help to promote the study of the Bible languages, especially the Hebrew. One of the pressing needs of the Church in England is a Catholic school abreast of the times and of the

latest researches in all that concerns Biblical science. This I have a strong hope to see established. There are many growing up like yourself, enamoured of these studies. It is for you who possess knowledge to do all that you can to promote the formation of such a Catholic school.

Believe me

Your faithful & devoted servant,

HERBERT CARDINAL VAUGHAN.

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## AUTHOR'S PREFACE.

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By publishing a Dutch Manual of Hebrew Syntax I believe I am corresponding with the wish of many of my countrymen. At least I have heard several complaints of the want of such a book. I had moreover in my Manual of Hebrew Grammar (Edition Joachims-thal, Amsterdam 1888) promised to undertake the composing of a Syntax.

As regards the plan I have adopted in my Manual of Syntax I should like to draw attention to the following points. I need scarcely remark that I have consulted and utilised existing works bearing on the subject. Yet in the treatment of certain chapters I have thought it necessary to work independently for reasons which on comparison would be obvious.

This applies in the first place to my treatment of the infinitive and participle of the verb. As I could not accept the existing opinions concerning them, I have preferred to adopt a simpler theory arising from their unique twofold character of *verbum* and *nomen*.

Further, the connecting of two verbs into one idea

appeared to me to require a more or less original treatment, while in the manner of dealing with the *status constructus* and ה' סְיִיעָה certain alterations seemed to me desirable.

The terminology, moreover, for naming the cases, such as we find in the classic and modern languages, has in so far it was possible been intentionally avoided. This plan I adopted, because in Hebrew scarcely any trace can be found of the so called flexion of the *nomina*, by which the various cases are expressed. The *status constructus* which most of all would remind us of them, on the one hand differs from them because of the alteration of vowels, and the abbreviation instead of prolongation of words, and on the other hand it is capable of expressing so many cases, that it cannot well be identified with one or more of them.

Finally, it should be observed that I have ventured to divide this Manual in a manner different to that usually adopted, by first considering the different parts of the sentence, and then its construction.

J. D. WIJNKOOP.

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## TRANSLATOR'S PREFACE.

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This volume, as the title indicates, is not intended to be a complete or exhaustive work on Hebrew Syntax. By treating of its primary principles, its aim is to initiate students into its more difficult problems and to prepare them for more profound and comprehensive works.

The Manual is based upon the Hebrew text as determined by the Massorah, irrespective of the demands of textual criticism.

The translation of this Manual has been undertaken from motives of gratitude for the valuable instruction received from the author in time past, and from a desire to introduce to English students a Hebrew Syntax, the work of one so eminently qualified for the task, the author having been Professor of Hebrew at the Israelitish Seminary in Amsterdam for upwards of 25 years, besides giving proof of his Hebrew scholarship in his three essays "The signification of the word עֵתָּה" "The signification of the adverb אֵי" and "דרכי הנסיגה" sive *Leges de accentus Hebraicae linguae*

ascensione", the latter of which was published both in Latin and Hebrew.

For the defects in translation and any errors that may have crept into this little work, the translator trusts to the kind indulgence of the reader, and will be grateful for corrections.

C. VAN DEN BIESEN.

# CONTENTS.



	Page
Letter of Commendation from Cardinal Vaughan.	V
Author's Preface . . . . .	VII
Translator's Preface . . . . .	IX
Contents . . . . .	XI

## PART I. — NOMEN.

### CHAPTER I. The noun.

§ 1.	Gender of the noun . . . . .	I
§ 2.	Number of the noun . . . . .	2

### CHAPTER II. Determination of the noun.

§ 3.	ה' הַיְדִיעָה . . . . .	7
§ 4.	The adjective . . . . .	12
§ 5.	Status Constructus . . . . .	16
§ 6.	Apposition . . . . .	19
§ 7.	Other means of connecting two nouns .	21
§ 8.	Comparative and Superlative . . . . .	22
§ 9.	Numerals . . . . .	24

### CHAPTER III. Pronouns.

§ 10.	Personal pronouns and pronominal suffixes	27
§ 11.	Demonstrative and Interrogative pronouns	31

	Page
§ 12. Relative pronoun . . . . .	33
§ 13. Pronouns for which the Hebrew has no proper words. . . . .	35

## PART II. — VERBUM.

### CHAPTER IV. The verbal forms.

§ 14. The use of the עָבַר . . . . .	38
§ 15. The use of the עָתִיד : . . . . .	40
§ 16. The עָבַר and עָתִיד with וְ conversive . .	42
§ 17. The cohortative and jussive . . . . .	44
§ 18. The use of the imperative . . . . .	47
§ 19. Persons of the verb . . . . .	49
§ 20. Modifications of the verbal idea . . . .	52
§ 21. Connection of two verbs . . . . .	52

### CHAPTER V. The nominal forms.

§ 22. The Infinitive . . . . .	57
§ 23. Use of the Participle. . . . .	61

## PART III. — THE PARTICLES.

### CHAPTER VI. Adverbs and Adverbial expressions.

§ 24. Adverbs . . . . .	65
§ 25. Words expressing negation. . . . .	66

### CHAPTER VII. Interrogative particles.

§ 26. Interrogative words and sentences . . .	73
-----------------------------------------------	----

### CHAPTER VIII. The remaining particles.

§ 27. Prepositions . . . . .	80
§ 28. Conjunctions . . . . .	94
§ 29. Interjections . . . . .	114

## PART IV. — CONSTRUCTION OF THE SENTENCE.

## CHAPTER IX. Nominal sentences.

§ 30. Subject and Predicate . . . . .	115
§ 31. Expression of the copula in nominal sentences . . . . .	119

## CHAPTER X. Verbal sentences.

§ 32. Object of the verb . . . . .	120
§ 33. Verbs with a twofold object . . . . .	128
§ 34. Construction of the Passive . . . . .	130
§ 35. Connection of the noun with the verb through addition of letters or words . . . . .	132

## CHAPTER XI. The influence of the subject upon the predicate as regards gender and number.

§ 36. Constructio ad Synesin . . . . .	135
§ 37. Construction of sentences in which the predicate precedes the subject. . . . .	138
§ 38. Compound subjects . . . . .	141

## CHAPTER XII. Sequence of the different parts of the sentence.

§ 39. Place of the subject and predicate . . . . .	144
§ 40. The places of the other parts of the sentence. . . . .	147
§ 41. Case Absolute . . . . .	149
Index of passages quoted . . . . .	153

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## ERRATA.

Page	3	line	21	for	Zech. 13,9	read	3,9
"	24	"	14	"	occurence	"	occurrence
"	89	"	22	"	"	"	"
"	38	"	7	"	relative and	"	and relative
"	38	"	15	"	Fulturum	"	Futurum
"	46	"	23	"	wit-hout	"	with-out
"	49	"	29	"	a the third	"	the third
"	100	"	11	"	someti-mes	"	some-times
"	127	"	11	"	prophetise	"	prophesy



# HEBREW SYNTAX.

## PART I.

### N O M E N.

#### CHAPTER I — THE NOUN.

##### § 1 Gender of the noun.

1) With living beings, the feminine gender is either formed through the appending of a feminine termination to a masculine noun, as פָּרָה *cow* from פֶּר *ox*, or expressed by a different word, as אָב *father* אִמָּה *mother*. (See author's grammar § 54, Spelling and derivation of nouns.)

There also are nouns (*communia*) which remain unchanged when used as feminine, the gender of which, therefore, can be distinguished only by the construction; e. g. חֲמִשָּׁה בָּקָר (masc.) *five oxen* Ex. 21, 37; הַבָּקָר עֹלֹת (fem.) *the herd giving suck* Gen. 33, 13; גְּמֵלִים בָּאִים (masc.) *camels coming* Gen. 24, 63; גְּמֵלִים מִיִּנְקוֹת (fem.) *milch camels* Gen. 32, 16.

2) The gender of other nouns again cannot even be distinguished by the construction. These always have the

same gender whether they are used for masc. or fem. (*epicoena*); e. g. רֹב שְׂכוֹל *a bear bereaved of her whelps* Hos. 13, 8; Prov. 17, 12; אֲלוֹפֵינוּ מִסְבָּלִים *our cows are with young* Ps. 144, 14. In this manner כָּלֵב *dog*, זֶאֵב *wolf*, are always constructed as masc., but אֲרֶנֶת *hare*, חֲסִידָה *stork*, יוֹנָה *dove*, as fem.

Rem. 1 רֹב *she bear* is once found *fem.* in construction: וַתֵּצֵאנָה וְשְׁתֵּי רִבִּים *and there came forth two she bears* 2 Kings 2, 24.

Rem. 2 Even in cases where a proper word exists to express the *fem.*, the *masc.* is sometimes used instead of the *fem.* e. g. חֲמֹר *she ass* 2 Sam. 19, 27; אֵיל *hind* Ps. 42, 2. An example of this in the case of a human being occurs once Gen. 23, 4, where מֵתָּה refers to a woman.

3) Besides those instances, in which the feminine form is required, there are others where it is used by preference:

(a) to express an abstract idea by means of an adjective used as substantive; e. g. רָעָה *calamity*; נְכוּנָה *steadfastness* Ps. 5, 10. This often occurs especially in the plur.; as גְּדֻלוֹת *grandeur, haughtiness* Ps. 12, 4; רַבּוֹת *much* Ps. 40, 6; הָאוֹתִיּוֹת *the future* Jes. 41, 23; (The pronouns הִיא, זֹאת are frequently used for the indefinite *this, that*.)

(b) to express a collective idea; e. g. דָּג *a fish* דָּגָה *fish*, אֲרִי *a traveller* אֲרֵיחָה *a caravan*, עֵץ *a tree* עֲצָה *timber* Jer. 6, 6; נֹלֶה *exiles*, יוֹשְׁבֵת *inhabitants* Jes. 12, 6; אֹיְבֵת *enemies* Michah 7, 8, 10.

Hence we find the poetic forms: בְּנֵי צִוּן = בֵּת צִוּן; בְּנֵי יְהוּדָה = בֵּת צוּר; בְּנֵי עַמִּי = בֵּת עַמִּי.

Rem. 3 With certain words, on the contrary, we find just the opposite, viz. that the *fem.* denotes an *individual* object while the *masc.* is used in a *collective* sense; e. g. שַׁעֲרָה *a hair* יֶעָר hair; אֲנִיהָ *a ship* אֲנִי *a fleet* 1 Kings 9, 26.

4) The following are usually construed as *fem.*:

(a) names of countries and towns, and in general names which denote *land, town, court, way* etc.; e. g. אֶרֶץ *land*, תֵּיבֵל *earth*, עִיר *town*, דֶּרֶךְ *road*, חֲצַר *court*, צָפוֹן *north*, שְׂאוֹל *hades*.

Rem. 4 But since the names of *countries* refer in the first place to the people who live in them, they are occasionally constructed as *masc.*; e. g. וַיֹּאמֶר אֵלָיו אֲדוֹם and *Edom said unto him* Num. 20, 18; יְהוּדָה נָפְלָה *Jehudah is fallen* Jes. 3, 8.

Yet even in these cases the *fem.* construction is not excluded; e. g. וַתִּהְיוּק מִצְרַיִם and *the Egyptians urged* Ex. 12, 33; נִחָה אֲרָם *Syria resteth* Jes. 7, 2.

(b) names of members or parts of the body, both of men and animals, as רֶגֶל *foot*, בֶּטֶן *womb* etc.

Rem. 5 Some names however of this class are usually constructed as *masc.*; e. g. פֶּה *mouth*, צַוְאֵר *throat*, עֵרֶךְ *neck*, אֶף *nose*, and others occasionally, as לָשׁוֹן *tongue* Ps. 22, 16; יָד Ez. 2, 9; עֵינַי Zech. 13, 9.

(c) names of the powers of nature, as אֵשׁ *fire*, רוּחַ *wind*.

Rem. 6 Yet שֶׁמֶשׁ *sun*, אֹר, *light*, mostly occur as *masc.*, perhaps because the *fem.* nouns חֶמֶה *heat*, and אוֹרָה *light* also exist.

(d) names of instruments, as חֶרֶב *sword*, נַעַל *shoe*.

## § 2 Number of the noun.

1) To express plurality the Hebrew language employs beside the ordinary plural-ending:

- (a) for *animate beings*, sometimes a totally different noun with a collective meaning; e. g. *שֶׁה* *a sheep*, *אַרְבַּע צֹאן* *four sheep* Ex. 21, 37; *שֹׁר* *an ox*, *חֲמִשָּׁה בָקָר* *five oxen* *ibid.*
- (b) for several nouns, the fem. form with a collective meaning. See § 1, 3 *b*.
- (c) for certain other nouns, the singular form, which then serves as a collective: *אִישׁ* *a man* and *men*, *עֵץ* *a tree* and *trees*, *רֶכֶב* *a chariot* and *chariots*.

**Rem. 1** Concerning הַהִירֵיעָה (definite article) with this class of *singularia* see § 3, 4.

2) *Dualia* and *pluralia* (*dualia* and *pluralia tantum*) are often employed where in other languages the *singular* is generally used:

- (a) for ideas of *space*, as *שָׁמַיִם* *heaven*, *מַיִם* *water*, *מִרְגְּלוֹת* *place at the feet*, *מִרְאֲשׁוֹת* *place at the head*.
- (b) for certain parts of the body which express *extension* or *surface*, *פָּנִים* *face*, *צַוְאֵרִים* (as well as *צַוְאֵר*) *throat*.
- (c) for ideas of *time*, as *חַיִּים* *life*, *זְקֵנִים* *old age*, *נְעָרִים* *youth*.
- (d) for *states* or *conditions of persons or things*, as *סְגוּרִים* *blindness*, *שְׂכּוּלִים* *childlessness*.

**Rem. 2** *Pluralia* of this kind especially occur in poetry e. g. *עוֹשִׁים* *perverseness* Jes. 19, 14; *חֲשֵׁכִים* (*tenebrae*) *darkness* Jes. 50, 10; *אֲמָנִים*

*faithfulness* Jes. 26, 2 הַעֲנוּנִים (*deliciae*) *delight* Mich. 1, 16; תְּרַפוֹת *reproach* Ps. 69, 11.

(e) for ideas of *power, dominion, majesty* (pluralis majestatis) e. g. בַּעֲלִים *possessor*, Ex. 21, 29; אֲדֹנִים *lord* Jes. 19, 4; עֹשִׂים *creator* Ps. 149, 2; תְּרַפִּים *penates*, קֹדֶשִׁים *the Holy One* Hos. 12, 1; Pr. 9, 10 (cf. Jos. 24, 19).

Rem. 3 All these nouns however (except תְּרַפִּים) are found also in the singular. Concerning the construction of these *plurals* with adjectives see § 4, 13; and with verbs § 36, 3.

3) Of two ideas, joined into one by the *status constructus*, only the *nomen regens* (main idea) is placed in the plural; e. g. אִישׁ חֵיל *a courageous man*, אַנְשֵׁי חֵיל *courageous men*, בֶּן יְמִינִי *Benjamite*, בְּנֵי יְמִינִי *Benjamites*.

Rem. 4 Both words of the *st. constr.*, are very rarely found in the plural e. g. בְּתֵי כְלָאִים *prisons* Jes. 42, 22; and of yet rarer occurrence are the instances where the *nomen rectum* (subordinate idea) alone is placed in the plural, e. g. בֵּית אָבוֹת *families, tribes* Num. 1, 2.

4) When a noun with a plural suffix refers in the mind of the writer or speaker to each of the individuals designated by that suffix, it may as in English be placed in the singular; e. g. לְבַבְכֶּם *your heart*, יְמִינָם *their right hand*.

(5) With כָּל (*st. constr* of כל) = *all*, the noun belonging to it either stands in the sing. or plur.; e. g. כָּל אִישׁ, כָּל הָאֲנָשִׁים *all men*, or is repeated in the sing.; e. g. כָּל אִישׁ וְאִישׁ *all men* (see § 4, 6; 13, 2.)

The same signification however is also obtained by

repetition of the noun in the sing. without כָּל (and this with or without ו *copulative*) e. g. אִישׁ וְאִישׁ or אִישׁ וְאִישׁ *all men*, דּוֹר וְדּוֹר or דּוֹר וְדּוֹר *all generations*.

6) The repetition of a noun (in the sing. or plur.) sometimes produces a distributive sense; e. g. עֶרֶר עֶרֶר *every drove* Gen. 32, 17; גְּבִים גְּבִים *full of trenches* 2 Kings 3, 16; and if necessary even with the *st. constr.* בְּאֵרֹת בְּאֵרֹת חֶמֶר *slime pits after slime pits* Gen. 14, 10 (§ 13, 2.)

7) The repetition of a singular noun without כָּל but with ו *copulative* may denote a diversity of kind; e. g. אָבֹן וְאָבֹן *a double weight*, לֵב וְלֵב *a double heart*.

8) *Names of materials* when placed in the plural designate either portions of such materials or things composed of them, as כֶּסֶף, *silver*; כֶּסֶפִּים, *silver coins*, חֶמֶר, *wheat*; חֲטִיִּם, *grains of wheat*. In like manner דָּם, *blood*, when considered as an organic unity, in the plur. is דָּמִים *blood that is shed, blood spots*; hence its meaning *blood guiltiness*.

9) The *plural form* is occasionally employed to express an indefinite singular, עַל הָרֵי אֲרָרָט *on one of the summits of Ararat* Gen. 8, 4; בְּעָרֵי גִלְעָד *in one of the cities of Gilead* Judges 12, 7.

Rem. 5. Concerning the plur. with ל *distributive* see § 18, 2.



CHAPTER II — DETERMINATION OF THE NOUN.

§ 3 ה' היריעה

1) ה' היריעה generally takes the place of our definite article and is used to determine a noun.

It is however also used where nothing definite is intended:

(a) before names of well known materials, objects or classes of objects; e. g. *במקנה בכסף ובזהב* on (the) cattle, on (the) silver, on (the) gold Gen. 13, 2. In like manner we always say *שרף באש* he burned it in (the) fire.

(b) frequently in comparisons; e. g. *בשלג בשנים כהולע* as (the) snow as (the) wool as (the) scarlet Jes. 1, 18; *בספר* as a book.

When however the noun is determined by an adjective ה' היריעה is omitted e. g. *בפגור מוכס* as a carcase trodden under foot Jes. 14, 19; *בצפור נדדה* as a wandering bird Pr. 27, 8.

(c) frequently also with abstract ideas, or in the case of physical or moral evils; e. g. *בסגורים* with (the) blindness Gen. 19, 11; *החשך יבסה ארץ* (the) darkness covereth the earth Jes. 60, 2, or also when such evils are personified by a living being; e. g. *האריה* a lion 1 Kings 20, 36; *הארי* a lion Amos 3, 12.

(d) in the well known expression *ויהי היום* it happened one day, which is sometimes even more emphatically determined, *ויהי כהיום הזה* Gen. 39, 11.

2) ה' היריעה is used moreover to change in a certain sense

a *nomen appellativum* into a *nomen proprium*, as אָדָם *man*, הָאָדָם *the first man*; אֱלֹהִים *God*, הָאֱלֹהִים *the (eternal) God*; נָהָר *river*, הַנָּהָר *the Euphrates*.

3) Hence, ה' הַיְדִיעָה is placed before names of mountains, towns, and rivers, of which the derivation is still so clear, that they can be thought of as *nomina appellativa*; e. g. הַלְבָנוֹן (*the white mountain, the snow mountain*) (*the*) לְבָנוֹן; הָעֵי (*the heap of ruins*) *Ai*; הַגִּבְעָה (*the hill*) *Gibe*; הַיַּרְדֵּן (*the river*) *Jordan*.

4) Further, ה' הַיְדִיעָה is used before a singular noun with a collective sense to designate all the individuals implied by it; e. g. הַכְּנַעֲנִי, *the Canaanites* Gen. 13, 7; הָאִשָּׁה *the women* Eccles. 7, 26; מִשֵּׁל הַקְדְּמֹנִי *the proverb of the ancients* 1 Sam. 24, 14. (see § 2, 1 c).

5) Finally, ה' הַיְדִיעָה is employed where a person or object is addressed, as תְּקַהֵל *Ye congregation* Num. 15, 15; הַזְקֵנִים *Ye elders* Joel 1, 2.

6) On the contrary ה' הַיְדִיעָה is often omitted in poetry before names of objects which are unique in their kind, as אֶרֶץ, שָׂאוֹל, תְּהוֹם. This also occurs in prose in certain well known and frequently used expressions as וְגִבְלֵי *and the border*, אֹהֶל מוֹעֵד *the tent of meeting*.

7) Nouns which are already rendered definite by the *st. constr.* or by a suffix, do not take ה' הַיְדִיעָה. But if a noun, already definite by a *st. constr.* is to be further determined, the ה' הַיְדִיעָה then is placed before the *nom. rectum*; e. g. דְּבַר אֱלֹהִים *a word of God* דְּבַר הָאֱלֹהִים *the word of God*; לַחַת אֲבָן *stone tables*, לַחַת הָאֲבָן *the stone tables*.

**Rem. 1** ה' היריעה is found in a few instances before the *nom. regens* of the *st. constr.* e. g. הַמִּזְבֵּחַ הַנְּחֹשֶׁת the brazen altar 2 Kings 16, 14; and sometimes also before a noun that has a suffix; e. g. הַתֵּיבָה my tent Jos. 7, 21; הַמַּכֵּהוּ he that smote them Jes. 9, 12.

8) ה' היריעה placed before the *nom. rectum* alone, serves also for those instances in which both ideas of the *st. constr.* have to be determined; e. g. דְּבַר הַמֶּלֶךְ the word of the king.

**Rem. 2** In this case also ה' היריעה is sometimes repeated before the *nom. regens*; e. g. הַיָּתֵד הָאָרֶג the pin of the weaver's beam Jud. 16, 14, and the *st. constr.* occasionally even omitted; e. g. הָאָרוֹן הַבְּרִית the ark of the covenant Jos. 3, 14 (Such expressions, however, are by authoritative commentators considered as pregnant e. g. הָאָרוֹן הַבְּרִית הָאָרוֹן הַבְּרִית (Conf. § 3, 4) <sup>1</sup>).

9) The *nomen regens*, however, not unfrequently takes ה' היריעה, when the *nomen rectum* is a *nomen proprium*, which cannot have ה' היריעה; e. g. הָאֵל בֵּיתֵאל the God of Bethel Gen. 31, 13; הַגֶּפֶן שִׁבְמָה the vine of Sibma Jer. 48, 32; or when for other reasons the *nomen rectum* cannot have ה' היריעה; e. g. הַקֶּבֶר אִישׁ הָאֱלֹהִים the grave of the man of God 2 Kings 23, 17; הַלְשָׁכוֹת בֵּית ה' the chambers of the house of the Lord Ezra 8, 29.

10) Compound names of nations are considered as two nouns in the *st. constr.*; e. g. בֵּית הַבֶּנְיָמִי the Benjamite בֵּית הַלְחֶמִי the Bethlehemite.

**Rem. 3** Since כֹּל is the *st. constr.* of כָּל it follows the rule of n° 7;

<sup>1</sup>) Confer also Dr. Driver's "Hebrew Tenses" § 190 Obs. (Translator).

e. g. כָּל הָאָדָם *all men*. If, however, its meaning is indefinite, e. g. *all kinds, any, or distributive, as every*, ה' הַיָּדִיעָה is omitted before the *nomen rectum*; e. g. כָּל יוֹם *every day* Ps. 7, 12; כָּל עֵץ *all kinds of trees*.

11) If a noun, which is already definite either by ה' הַיָּדִיעָה or by the *st. constr.* or by a pronominal suffix, is to be connected with an attributive adjective or with another word used as an adjective or with an attributive pronoun or number, then the latter also must be determined by ה' הַיָּדִיעָה; e. g. דָּבָר מְגֹדֵל הַגָּדוֹל *the great word of the king*; הַבְּקָר הַגָּדוֹל; וְדָבָר הַגָּדוֹל. The same rule applies to the case of a definite noun followed by a series of qualifications; e. g. הַמְּרָאָה הַגָּדוֹל הַזֶּה *this great vision* Ex. 3, 3; הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַמְּרָאָה *the great, mighty and terrible God* Deut. 10, 17.

Rem. 4 Sometimes, however, ה' הַיָּדִיעָה is found before the adjective while it is omitted before the noun; e. g. פָּרוֹת טוֹבוֹת *the good kine* Gen. 41, 26; בַּר הַגָּדוֹל *the great well* 1 Sam. 19, 22; לְאִישׁ הָעָשִׁיר *unto the rich man* 2 Sam. 12, 4; הָרִים הַגְּבוּהִים *the high mountains* Ps. 104, 18; בְּאַרְץ הָרְחֹבָה וְהַשְׂמִינָה *in the large and fat land* Neh. 9, 35. This is of special occurrence with *numeralia ordinalia*; e. g. יוֹם הַשִּׁשִּׁי *the sixth day* Gen. 1, 31; וּפָר הַשֵּׁנִי *and the second bullock* Judges 6, 25. 2).

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2) Expressions such as בְּדֶרֶךְ הַטּוֹבָה וְהַיִּשְׁרָה *in the way of virtue and righteousness* 1 Sam. 12, 23; שַׁעַר הַפְּנִים *the corner gate* Zech. 14, 10, should not be reckoned in this class of exceptions, because the words הַטּוֹבָה וְהַיִּשְׁרָה and הַפְּנִים may be considered as nouns connected with דֶּרֶךְ and שַׁעַר in the *st. constr.*

**Rem. 5** The instances on the contrary where ה' היריעה is omitted before the qualification following a definite noun are very rare, and generally occur when the qualification is a demonstrative pronoun; e. g. רָעָה דְּבַתָּם רָעָה *the evil report of them* Gen. 36, 2; הַגּוֹיִם רַבִּים *(the) many nations* Ez. 39, 27; בַּלַּיְלָהּ הוּא *in that night* Gen. 19, 33; מִשְׁבַּעְתִּי זֹאת *this my oath* Gen. 24, 8; אֶתֵּי אֱלֹהֵי *these my signs* Ex. 10, 1.

The demonstrative pronoun וְ always remains without the article; e. g. הַדּוֹר וְ *this generation* Ps. 12, 8.

In the expression אַחֶיכֶם אַחָד *one of your brethren* Gen. 42, 19 ה' היריעה is left out before אַחָד to signify that in the speaker's mind it was indifferent which of the two brethren should remain behind. The passages Gen. 43, 14 אַחֶיכֶם אַחֵר *your other brother*; and Num. 28, 4 אֶת הַכֶּבֶשׂ אַחָד *one of the two sheep* may be taken as a further illustration of this remark (see however Talmud Babyl. Tract. Megilla f° 28<sup>a</sup>).

**Rem. 6.** It should be observed that Rule n° 11 applies exclusively to the *attributive adjectives*, for the *predicative adjectives*, do not take ה' היריעה, except to express a contrast in a very forcible manner; e. g. הַצַּדִּיק וְאֲנִי וְעַמִּי הָרָשָׁעִים *the Lord is just but I and my people are sinners* Ex 9, 27; or when ה' היריעה has the force of אֲשֶׁר; e. g. פִּי הַמְדַבֵּר *it is my mouth that speaketh* Gen. 45, 12 (Conf. n° 13).

12) In certain expressions ה' היריעה has the force of a demonstrative pronoun, as הַיּוֹם *this day (hodie)*; הַפַּעַם *this time*.

13) When joined to a verb ה' היריעה has, (especially in later Hebrew) the signification of a relative pronoun; e. g. וְכָל הַהִקְדִּישׁ *and all that he had dedicated* 1 Chr. 26, 28. The same signification ה' היריעה often has when placed before a participle; e. g. הַמְלַמֵּד *who teacheth* Ps. 144, 1. One instance occurs of ה' היריעה connected with a pre-

position  $\text{הָעֲלִיָּה} = \text{עָלֶיהָ} \text{אֲשֶׁר} \text{ (τὸ ἐπ' αὐτῆς)}$  and that which was upon it 1 Sam. 9, 24. <sup>3</sup>).

#### § 4 The adjective.

1) The adjective is either *attributive*, i. e. restricting the idea of its noun to those individuals possessing the qualification expressed by it, or *predicative*, i. e. affirming of its noun a certain property; e. g. *the gold of that land is good* Gen. 2, 12.

2) In comparison with its richness in nouns, the Hebrew language possesses but few adjectives. For example those denoting materials are almost wholly wanting, and the few instances which occur have the form of a passive participle; e. g.  $\text{אַרְזוֹ} \text{ cedrine}$  Ez. 27, 24 (derived from  $\text{אַרַּז} \text{ cedar}$ );  $\text{נְחוּשׁ} \text{ brazen}$  Job. 6, 12 (from  $\text{נְחוּשֶׁת} \text{ brass}$ ). In order to supply this defect nouns are substituted.

3) When a noun takes the place of an attributive adjective, it is connected with the noun to be qualified in the *st. constr.*; e. g.  $\text{כֶּלִי כֶסֶף} \text{ (vessels of silver)}$  *silver vessels*;  $\text{אַרְזוֹן עֵץ} \text{ (a chest of wood)}$  *a wooden chest*;  $\text{אֶחָדָה עוֹלָם} \text{ (a possession of lasting duration)}$  *an everlasting possession* Gen. 17, 8;  $\text{מְהֵי מִסְפָּר} \text{ (men of number)}$  *numerable men, a few men* viz. such as can easily be counted Gen. 34, 30;  $\\text{אֶבֶן הוֹן} \text{ (a stone which finds favour, a stone of beauty)}$  *a precious stone* Pr. 17, 8.

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3) Concerning the last named example and Gen. 18, 21; 46, 27; Jes. 51, 10; Gen. 21, 3; 1 Kings 11, 9 see Driver, "Notes on the Hebrew text of Samuel" 1 Sam. 9, 24. (*Translator*).

4) In like manner the negation of an attribute may be expressed by means of a noun with **לא**, e. g. **בֶּקֶר לֹא** *a cloudless morning* 2 Sam. 23, 4; **זֶרַע לֹא עוֹ** *a powerless arm* Job 26, 2.

5) Nouns however are also employed in cases where suitable adjectives exist, e. g. **בְּגָדִי קֹדֶשׁ** = **בְּגָדִים קֹדְשִׁים** *sacred vestments* Ex. 28, 2; **צִיָּצָה נִבְלָת** = **צִיָּצָה נִבְלָה** *a withering flower* Jes. 28, 4; **תְּהַפְּכוֹת רָעוֹת** = **תְּהַפְּכוֹת רָע** *evil deceits* Pr. 2, 14; **אִשָּׁה רָעָה** = **אִשָּׁת רָע** *an evil woman* Pr. 6, 24; the noun **רָע** is often so used.

6) In all these instances the noun which is qualified is *nomen regens*, and that which serves as *adj. nomen rectum*. Sometimes however, especially in poetry, this order is reversed; e. g. **רַע מַעֲלָלֵיכֶם**, *your evil deeds*, Jes. 1, 16; **כִּשְׁמֶן בָּשׂוֹר**, *his fat body*, Jes. 17, 4; see also Jes. 37, 24. This last named construction is always employed with **כָּל**, *all* (See § 2, 5).

7) The connecting of two nouns by means of the *st. constr.* is of course only possible with *attributive* adjectives. Yet the use of a noun instead of a *predicative* adjective also occurs; e. g. **וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֵהוֹ** (*and the earth was a waste and a wilderness*) and *the earth was waste and void*, Gen. 1, 2; especially when the property implied is to be emphasised; e. g. **הַיּוֹם הַזֶּה חֹשֶׁךְ** *let that day be dark (darkness)*. In like manner **שָׁלוֹם** *peace, prosperity* often serves as an adjective; e. g. **הַשָּׁלוֹם אֲבִיכֶם** *is your aged father well?* Gen. 43, 27; **אֲנִי שָׁלוֹם** *I am peaceful* Ps. 120, 7. (Concerning the last example see Rem. 2).

**Rem. 1** Sometimes a predicative adjective is found expressed by a noun with a preposition; e. g. קוֹל ה' בְּכַח *the voice of the Lord is with power* i. e. *powerful* Ps. 29, 4.

8) Adjectives denoting a permanent state or condition are often expressed by a noun, possessing the quality of the adjective, connected with the *st. constr.* of אִישׁ, בֶּן, and of their feminine and plural forms; e. g. אִישׁ דְּבָרִים אִשְׁתִּי חֵל אִשְׁתִּי חֵל, אִישׁ חֵל *an orator* Ex. 4, 10; אִישׁ שָׁעַר (= אִישׁ שָׁעַר Gen. 27, 11) *a hairy man* 2 Kings 1, 8; בַּת בְּלֹעַל *a worthless woman* 1 Sam. 1, 16.

The same occurs in poetry even with inanimate beings בֶּן לַיְלָה *a fruitful height (hill)* Jes. 5, 1; בֶּן לַיְלָה *in one night* Jon. 4, 10; בֶּן קֶשֶׁת *an arrow* Job. 41, 20.

**Rem. 2** אִישׁ or בֶּן are sometimes boldly omitted e. g., וְאֲנִי תַפְלָה *and I was praying* Ps. 109, 4; וְאֲנִי תַפְלָה *but, I was praying* Ps. 109, 4; חֲמוּדוֹת אָתָּה *thou art greatly beloved* Dan. 9, 23 (conf. *scelus* = *scelestissimus*;) see Abn Esra on Ps. 85, 14.

9) Adjectives, on the other hand, denoting a *permanent attribute* are sometimes used instead of the nouns possessing this attribute; e. g. נָשִׂיא (= נָשִׂיא *lifted up*) *a prince*; אַבִּיר (*strong*) *a bull*, Ps. 22, 13; אַבִּיר (*powerful*) *God* Gen. 49, 24; קָל (*swift*) *a horse* Jes. 30, 16; לְבָנָה (*white*) *the moon*; פְּרִיָה (*fruitful*) *a fruit tree* Jes. 17, 6 (conf. *merum* = *vinum*; מֶרֶם *the sea*).

10) The proper place of an attributive adjective is *after* the noun to which it belongs, and if this noun is in the *st. constr.*, after the *nomen rectum*, as אִישׁ גָּדוֹל *a great man*; סֵפֶר הַתּוֹרָה הַזֶּה *this book of doctrine* Deut. 29, 20.



**Rem. 3** In a few cases it is found before the noun, as רְבִים עַמִּים *many nations* Ps. 89, 51; רַבּוֹת עֲתִים *many times* Neh. 9, 28; especially when it serves as a *subst.*, and is connected in the *st. constr.* with the noun determined by it; e. g. חֲלָקֵי אֲבָנִים (*those that are smooth amongst the stones*) Smooth stones 1 Sam. 17, 40 = אֲבָנִים חֲלָקִים.

In the other cases where it precedes the noun it is *predicative*.

11) The adjective agrees with its noun in *number* and *gender*. If however a feminine noun is followed by more than one adjective, not unfrequently the first adjective alone agrees with the noun; e. g. רוּחַ גָּדוֹל וְחָזָק *a great and strong wind* 1 Kings 19, 11.

12) With a dual noun the adjective stands in the plural; e. g. עֵינַיִם רָמוֹת *haughty eyes* Ps. 18, 28.

13) With a noun in the *plur. majestatis* (§ 2, 2) the adjective usually stands in the singular; e. g. אֲדֹנָיִם קָשָׁה *a hard lord* Jes. 19, 4.

**Rem. 4** We however always say אֱלֹהִים חַיִּים *the living God*.

14) With collectives the adjective generally stands in the singular; e. g. גּוֹי גָּדוֹל *a great people*; sometimes, however, also in the plural; e. g. גְּלוּת יְהוּדָה הַבָּאִים *the exiles of Fehudah who came* Jer. 28, 4; הָעָם הַנִּמְצָאִים *the people that were found present* Esther 1, 5.

15) The adjective is also occasionally connected in the *st. constr.* with a noun for the purpose of further determination; e. g. אִשָּׁה יָפֶת מְרֹאֶה *a woman of fair appearance* Gen. 12, 11. If in this case it requires ה' הַיְדִיעָה it follows the rule of § 3, 7; e. g. הַפָּרָה רְעוּת מְרֹאֶה וְנִקְתָּ הַבָּשָׂר *the ill favoured and leanfleshed kine* Gen. 41, 4.

Rem. 5 Concerning ה' הַיָּדִיעָה with the adj. see § 3, 11.

### § 5. Status Constructus.

1) If the main idea (*nomen regens*) is to be connected with more than one subordinate idea (*nomen rectum*), the main idea is repeated in the *st. constr.*; e. g. כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאת *the money for the guilt offerings and sin offerings* 2 Kings 12, 17.

Rem. 1 Sometimes however this repetition is omitted; e. g. מֶלֶךְ סֹדֹם וְעִמּוֹרָה *the kings of Sodom and Gomorra* Gen. 14, 10; וְגֵדֶר אֶלְמָנָה וְגֵרָשָׁה *the vow of a widow, or of her that is divorced* Num. 30, 10<sup>1</sup>).

2) If on the contrary more than one main idea is to be connected with a *nom. rect.*, the first idea alone is connected in the *st. constr.* with the *nom. rect.*, while the other main ideas follow the *nom. rect.* by means of another construction; e. g. אֶל תְּפִלַּת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו *to the prayer and supplication of thy servant* Dan. 9, 17 (Conf. § 7, 1).

Rem. 1 Exceptions to this rule are rare and only occur when the main ideas are synonymous, or at least very closely affiliated, as מִבְּחָר דַּעַת וְיִרְאַת יְה' *the choicest and best of Lebanon* Ez. 31, 16;

1) The passage נַפְשׁ בָּנָיו וּבָנֹתָיו *the souls of his sons and his daughters* Gen. 46, 15 can hardly be considered as an exception, for בָּנָיו וּבָנֹתָיו form one idea (*his children*). The same also applies to Jes. 11, 2 רֹחַ יְעֶזְרָה וְיִבּוּרָה, חֵכְמָה וּבִינָה, דַּעַת וְיִרְאַת ה' *the spirit of counsel and strength, of wisdom and understanding, of knowledge and of fear for God*; and to other similar expressions, e. g. בְּאָזְנֵי בִנְךָ וּבִן בִּנְךָ *that thou mayest tell in the ears of thy son and of thy son's son.* Ex. 10, 2.

*knowledge and fear of the Lord* Jes. 11, 2<sup>1</sup>). In this case the conjunction is sometimes omitted, e. g. *מִסְפָּר מִפְּקֹד הָעָם* *the sum (and) the numbering of the people* 2 Sam. 24, 9.<sup>2</sup>)

3) The *nom. rect.* as main idea may in turn be connected in the *st. constr.* with a noun following, and this again with another subsequent noun. Thus one finds e. g., five nouns following one another in the *st. constr.*, as *וְשָׂאֵר מִמְּסַפֵּר קֶשֶׁת וְגִבּוֹרֵי בְּנֵי קֶדָר* *the residue of the number of bows of the mighty men of the children of Kedar* Jes. 21, 17.

Rem. 3. In these cases, however, the chain of *nomina regentia* is sometimes broken and one of them is placed in the *st. abs.* e. g. *גִּבּוֹרֵי חֵיל מְלָאכֶת עֲבוֹדַת בֵּית הָאֱלֹהִים* *able men for the work of the service of the house of God* 1 Chr. 9, 13. (See § 7, 1).

4) The *st. constr.* is used to express all possible relations between two nouns or ideas; e. g. *חַטָּאת אָבִיו* *the sins of his father (genitive of subject)* 1 Kings 15, 3; *תַּמָּס אֶחָיִךְ* *injustice against your brother (gen. of object)* Obadja 10; *שְׁבַעַת יְהוָה* *an oath sworn by the Lord* Ex. 22, 10; *מֵי מְתַנִּים* *water that reached to the loins* Ez. 47, 4; *שְׂבִי פֶשַׁע* *those that turn from transgression* Jes. 59, 20; *יֹרְדֵי הַיָּם* *they that go down to the sea* Ps. 107, 23; *דֶּרֶךְ הַיָּם* *the way to the sea* Jes. 8, 23.

1) *רַעַת* may also be considered as a *status absolutus*; the prophet then identifies *true knowledge* with *piety*.

2) This passage may also be translated: *the sum of (= obtained through) the numbering of the people*, for *מִסְפָּר* may be considered as connected in the *st. constr.* with *מִפְּקֹד*.

Further than this, a single noun may be connected in the *st. constr.* with a whole sentence; e. g. **מָקוֹם לֹא יָדַע אֵל** *the place which knoweth not God* Job. 18, 21 (= **מָקוֹם אֲשֶׁר לֹא**); and this even where **אֲשֶׁר** is expressed, as **מָקוֹם אֲשֶׁר אֲסָרִי הַמֶּלֶךְ אֲסוּרִים** (= **הַמָּקוֹם אֲשֶׁר**) *the place where the king's prisoners were bound* Gen. 39, 20; and also with or without **אֲשֶׁר** instead of the *st. abs.* with **ה' הִרְיֵעָה**; e. g. **כָּל יְמֵי אֲשֶׁר הִנָּגַע בּוֹ** (= **כָּל הַיָּמִים אֲשֶׁר**) *all the days that the plague is in him* Lev. 13, 46; **יִתְּרַת עֲשָׂה** *the abundance (which) he has gotten* Jer. 48, 36 (see § 12, 5).

5) In cases where the *st. constr.* does not express the simple genitive of object or subject, another construction which alone would be sufficient to express the idea, is sometimes used along with it; e. g. **יֹשְׁבֵי בָאָרֶץ** (= **יֹשְׁבֵי אֶרֶץ** or **יֹשְׁבִים בָּאָרֶץ**) *they that dwelt in the land* Jes. 9, 1; **יֹרְדֵי אֶל אֲבְנֵי בּוֹר** (= **יֹרְדֵי** or **יֹרְדִים**) *they that go down to the stones of the pit* Jes. 14, 19; **גְּמוּלֵי חֶלֶב** (= **גְּמוּלֵי חֶלֶב** or **גְּמוּלִים מִחֶלֶב**) *they that are weaned from the milk* Jes. 28, 9; **יֹשְׁבֵי עַל מַדִּין** (= **יֹשְׁבֵי** or **יֹשְׁבִים**) *Ye that sit on carpets* Judg. 5, 10; **מִשְׁחָרִי לַטָּרֶף** (= **מִשְׁחָרִי** or **מִשְׁחָרִים לַטָּרֶף**) *seeking for prey* Job. 24, 5.

**Rem. 4** The *st. constr.* occasionally occurs where we would expect the *st. abs.*, e. g. **שִׁכְרָה וְלֹא מֵיַיִן** (= **שִׁכְרָה**) *drunken, but not with wine* Jes. 51, 21; **נִפְּלָה אִשָּׁה** (= **אִשָּׁה**) *the untimely birth of a woman* Ps. 58, 9<sup>3</sup>). In like manner **אַחֵר** frequently occurs instead

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3) The opinion however that such fem. forms may be considered as collateral forms of the *st. abs.* is not improbable.

of אָחָד, as כְּאַחַד מִמֶּנּוּ like *one of us* Gen. 3, 22; once, Jes. 27, 12, we find both forms together לְאַחַד אָחָד *one to another*. (In cases of apposition see § 6, 3).

On the other hand, the *st. abs.* sometimes occurs where the *st. constr.* would have been expected, as מִים לַחֵץ (= מֵי לַחֵץ) *water of affliction* 1 King. 22. 27, i. e. *a small measure of water*.<sup>4</sup>).

Rem. 5 Proper names also occur sometimes in the *st. constr.* e. g. אֲרַם נְהָרַיִם *Mesopotamia (Aram between the two rivers.)*

Rem. 6 With reference to the appending of suffixes to nouns connected by the *st. constr.* see § 10, 6 and Rem. 1. As to the plur. of nouns connected by the *st. constr.* see § 2, 3 and Rem. 4. And as to ה' הַיְדִיעָה before nouns in the *st. constr.* see § 3, 7—11. and Rem. 2 and 3.

## § 6. Apposition.

1) A noun may be determined by another noun following it without the *st. constr.* (apposition); e. g. אֲנָשִׁים אֲהִיִּם *men (namely) brethren* Gen. 13, 8; וְבָחִים שְׁלָמִים *offerings (namely) peace offerings* Ex. 24, 5.

Rem. 1 In the case of proper names the apposition may either precede or follow, as אֶת אָחִיו אֶת הָבֵל *his brother Abel* Gen. 4, 2; אֶת שָׂרִי אֶשְׂתּוֹ *Sarai his wife* Gen. 12, 5. In certain expressions the apposition always precedes, as הַמֶּלֶךְ דָּוִד; הַמֶּלֶךְ שְׁלֹמֹה (once only, 2 Sam. 13, 39, we find דָּוִד הַמֶּלֶךְ).

2) Apposition is pretty frequently used with nouns denoting either the material of which a thing is composed,

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4) Certain authors prefer to consider such expressions as instances of apposition (§ 6, 2) while other authors regard them as pregnant constructions; e. g. מִים מֵי לַחֵץ (§ 3 Rem. 2; § 10 footnote 1).

or the nature or attribute which a thing possesses; e. g. טוֹרִים אֶבֶן *rows (of) stone* Ex. 28, 17; מִדּוֹ בָד *his measure (of) linen (= his linen garment)* Lev. 6, 3; אֱמֶת אִמְרִים *words (of) truth* Pr. 22, 21.

3) Often, however, the noun to be qualified is connected in the *st. constr.* with the qualifying noun; e. g. טוֹרִי אֶבֶן Ex. 39, 10 (conf. § 4, 3); אִשָּׁה בְּעֵלָת אוֹיֵב *a woman possessing a familiar spirit* 1 Sam. 28, 7 (conf. § 5 Rem. 4, and footnote 4); חֲכָמֵי יוֹעֲצֵי פַרְעֹה *the wise (men namely) the counsellors of Pharaoh* Jes. 19, 11.

Rem. 2 With appellatives the order of placing the words is sometimes reversed; e. g. אָדָם פָּרָא אֶדָם *a wild (lit. a wild ass) man* Gen. 16, 12; אָדָם כְּסִיל *a foolish man (a fool of a man)* Prov. 15, 20; 21, 20. Such passages however may also be regarded as instances of the *st. constr.* Conf. נְסִיכֵי אָדָם *princely (princes) men* Micha 5, 4.

4) All prepositions and particles prefixed to the first noun are repeated before the second noun; e. g. אֶת אָחִיו אֶת הָבֶל *his brother Abel* Gen. 4, 2; בְּאֶרֶץ מוֹלָדְתּוֹ בְּאוּר *in the land of his nativity, in Ur of the Chaldees* Gen. 11, 28; מִיַּד אָחִי מִיַּד עֵשָׂו *from the hand of my brother from the hand of Esau* Gen. 32, 12; לְעַבְדְּךָ לְיַעֲקֹב *of thy servant Jacob* Gen. 32, 19.

Rem. 3 Sometimes, however, they are omitted before the second noun; e. g. אֶת שָׂרַי אִשְׁתּוֹ Sarai *his wife* Gen. 12, 5; אֶל חֲתָנָיו לְקַחְתִּי *to his sons in law who were to marry his daughters* Gen. 19, 14.

5) If the first noun is determined (by a pronom. suff., *st. constr.*, etc.), the apposition also should be deter-

mined; e. g. אֲדֹנֵי הַמֶּלֶךְ (conf. § 3, 11), unless it be a proper name.

Rem. 4 With adjectives also instances of apposition occur, as פָּרָה אֲדָמָה תְּמִימָה *a perfectly red heifer* Num. 19, 2.

### § 7. Other means of connecting two nouns.

1) Two nouns may be connected by placing אֲשֶׁר between them.

This construction is chiefly used for the genitive of possession, and especially when two or more subsequent nouns would otherwise have to be placed in the *st. constr.*, as אֲשֶׁר לְשָׁאוּל שָׂר צָבָא (= שָׂר צָבָא שָׁאוּל) *captain of Saul's host* 2 Sam. 2, 8 (conf. however § 5, 3); or when more than one main idea is dependent on another idea, as הַמִּשְׁקָה מֶלֶךְ מִ' וְאִפּוֹ (= הַמִּשְׁקָה וְהָאִפָּה) אֲשֶׁר לְמֶלֶךְ מִצְרַיִם *the butler and the baker of the king of Egypt* Gen. 40, 5 (§ 5, 2).

In ordinary cases, however, this construction is rarely used instead of the *st. constr.*; e. g. רֶצֶן אֲשֶׁר לְאָבִיהָ (= רֶצֶן אָבִיהָ) *her father's sheep* Gen. 29, 9.

Rem. 1 In the subsequent development of the Hebrew language אֲשֶׁר became contracted into אֲשֶׁ, and אֲשֶׁר לְ combined into the one word אֲשֶׁל; e. g. Cant. 1, 6; 3, 7 conf. Jonas 1 v. 8 with v. 7. — In Mishna and Talmud אֲשֶׁל is the usual expression for the genitive of possession.

2) A second means of connecting two nouns is to prefix לְ (without אֲשֶׁר) to the second noun. This construction also is used instead of the genitive of possession:

(a) when the first idea is to be expressed indefinitely;

e. g. עֲבָדִים לְשָׂאוֹל *servants of Saul* 1 Sam. 17, 8 (עֲבָדִי שָׂאוֹל would mean *the servants of Saul*); שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* 1 Kings 2, 39 (שְׁנֵי עֲבָדֵי שִׁמְעִי would mean *the two servants of Shimei*).

Rem. 2 It is seldom employed when the main idea is definite; e. g. הַצָּפִים לְשָׂאוֹל (= צָפֵי שָׂאוֹל) *the guards of Saul* 1. Sam. 14, 16.

(b) to prevent accumulation of words in the *st. constr.*

e. g. רָאשֵׁי אֲבוֹת מִטּוֹת (= רָאשֵׁי הָאֲבוֹת לְמִטּוֹת בְּנֵי יִשְׂרָאֵל) *the heads of the fathers' houses of the tribes of the children of Israel* Jos. 19, 51.

(c) for numbers; e. g. בְּאַחַד לַחֹדֶשׁ *on the first day of the month* Num. 1, 1.

## § 8. Comparative and Superlative.

1) The *comparative* is formed in Hebrew by prefixing מִן or מִ to the word with which comparison is made. It is indifferent whether the thing compared is expressed by a verb or adj. e. g. רַב וְעָצוֹם מִמֶּנּוּ *more numerous and mightier than we* Ex. 1, 9; וַיַּעֲצִימֵהוּ מִצָּרָיו *and he made it stronger than its enemies* Ps. 105, 24.

2) When two objects or classes of objects are contrasted with each other, then their opposite qualities are expressed without מִן or מִ; e. g. — אֶת הַמָּאוֹר הַגָּדוֹל וְאֶת הַמָּאוֹר הַקָּטָן *the greater light — and the lesser light* Gen. 1, 16; לָהֵא הַצְעִירָה לְפָנֵי הַבְּכִירָה *to give the younger before the firstborn* Gen. 29, 26.

3) The comparative with מִן or מִ has in Hebrew



also the meaning of *too* with the positive, and may therefore be used when there is no object with which comparison is made; e. g. *גָּדוֹל עֲוֹנִי מִנְשׂוּא* *mine iniquity is too great for me to bear* Gen. 4, 13; *קָטַן מִהֶבֶל* *too small to contain* I Kings 8, 64; *הַמַּעַט מִכֶּם* *is it too small a thing for you?* Numb. 16, 9.

**Rem. 1** In poetry the qualitative word is sometimes omitted, so that it has to be supplied from the context; e. g. *וּפְסִילֵיהֶם מִירוּשָׁלַיִם* *their idols are (more numerous) than (those) in Jerusalem* Jes. 10, 10.

4) The *superlative* is expressed:

- (a) in the same manner as the comparative, except that *כָּל* is added to the word with which comparison is made; e. g. *וַיְהִיכֶם מִכָּל הָאָדָם* *and he was the wisest of all men* I Kings 5, 11; *אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו* *he loved Joseph most of all his children* Gen. 37, 3.
- (b) by prefixing *כִּ* to the plural of the word with which comparison is made; e. g. *הַיָּפֶה בְּנָשִׁים* *the fairest amongst women* Cant. 6, 1.
- (c) by connecting the singular form of a noun in the *st. constr.* with the plural form of the same noun; e. g. *קֹדֶשׁ הַקִּדָּשִׁים* *the most holy*.
- (d) by connecting an adj. or particip. in the *st. constr.* with the noun with which comparison is made; e. g. *הַכְּמוֹת שְׂרוּתֶיהָ* *the wisest of her princesses* Jud. 5, 29; *נִכְבְּדֵי אָרֶץ* *the most honourable of the earth* Jes. 23, 8; *וְאֶבְיוֹנֵי אָדָם* *the most needy amongst men* Jes. 29, 19; *עֲשִׂירֵי עָם* *the richest amongst the people* Ps. 45, 13.

## § 9. Numerals.

1) The cardinal numbers from 1—10 may be connected with the noun to which they belong in a threefold manner, viz.:

(a) by placing the number before the noun in the *st. constr.*, as יָמִים שֵׁשָׁה *six days*.

(b) by placing it before the noun in the *st. abs.*, as יָמִים שֵׁשָׁה *six days*.

(c) by placing it after the noun, as יָמִים שֵׁשָׁה *six days*.

With these (1—10) the noun stands in the plural, and exceptions are rare, as שָׁנָה שְׁמֹנֶה *eight years* 2 Kings 22, 1.

2) With the cardinal numbers from 11—19 nouns of very frequent occurrence (such as יוֹם, אִישׁ, שָׁנָה) are made to follow in the sing; e. g. תְּשַׁעָּה עָשָׂר אִישׁ *nineteen men*; אַרְבָּעָה עָשָׂר יוֹם *fourteen days*; שְׁתַּיִם עָשָׂר שָׁנָה *twelve years*. They rarely occur in the plur. e. g. שְׁנֵים עָשָׂר אַנְשִׁים *twelve men* Deut. 1, 23.

Nouns however which are not so often used either follow or precede in the plur.; e. g. שְׁנֵים עָשָׂר מִטּוֹת *twelve tribes* אֲלֵים שְׁנֵים עָשָׂר *twelve rams* Num. 7, 87.

3) The tens from 20—90 are construed in a twofold manner:

(a) generally with the noun following in the sing.; e. g. עֶשְׂרִים יוֹם *twenty days* שִׁשִּׁים עִיר *sixty cities*; rarely in the plur. חֲמִשִּׁים צְדִיקִים *fifty just men* Gen. 18, 24; שִׁשִּׁים בָּנוֹת *sixty daughters* 2 Chr. 11, 21.

(b) less frequently with the noun preceding, but then always in the plur.; e. g. אַמּוֹת שִׁשִּׁים *60 cubits* 2 Chr.

3, 3; ופילגשים ויששים *sixty concubines*. 2 Chr. 11, 21.

4) As regards מאה *hundred*, one may say just as well מאה שנה as מאת שנה *a hundred years*. In both cases the noun may stand also in the plur.; e. g. מאה שערים *a hundred fold (hundred measures)* Gen. 26, 12; מאת אגנים *hundred sockets* Ex. 38, 27.

The same constructions may be used with the plural forms of מאה, and with אלף and its plural forms.

Here also certain words of common occurrence, are usually made to follow in the sing.; e. g. אלפים אמה *two thousand cubits*.

5) With numerals composed of units and tens or hundreds, the noun stands either in the *sing.* and *after* the number; e. g. חמש ושלשים שנה or חמש שנה ושלשים *thirty five years* (rarely in plur. עשרים וארבעה פרים *twenty four heifers* Num. 7, 88); or in the *plur.* and *before* the number; e. g. שבעים ושנים *sixty two weeks* Dan. 9, 26; אלפים ושישים *ninety six rams* Ezra 8, 35; שבעים ושבעה *seventy seven sheep* (Ibid).

Frequently however the noun is repeated, viz. with the units in the plur., with the tens and hundreds in the sing.; e. g. חמש שנים ושבעים שנה *seventy five years* Gen. 12, 4; מאה שנה ועשרים שנה ושבע שנים *a hundred and twenty seven years* Gen. 23, 1.

6) The Ordinals from 1—10 are adjectives (see Grammar § 77, 1) and are treated as such.

Instead of the ordinals above ten the cardinals are used, and as before, either with the noun preceding in the *st. constr.*; e. g. בשנת שמינה עשרה *in the eighth*

*teenth year* (in which case the noun may be repeated after the number, as *בְּשָׁנָה שְׁתַּיִם עָשָׂרָה שָׁנָה* in the *twelfth year* 2 Kings 8, 25); or with the noun following; e. g. *בְּאַרְבָּעִים שָׁנָה* in the *fortieth year*.

Rem. 1 In numbering years or the days of the month cardinals are not unfrequently used instead of the ordinals from 1—10; e. g. *בְּשָׁנָה שְׁלוּשׁ* in the *third year* Est. 1, 3; *בְּאַחַד לַחֹדֶשׁ* on the *first day of the month* Num. 1, 1. Yet the ordinals are not altogether excluded, as *שָׁנָה הַשְּׁבִיעִית* the *seventh year* Esra 7, 8.

7) When the cardinals are used as nouns, they may, like nouns take *ה' הַיְדִיעָה*; e. g. *הַשְּׁלֹשָׁה וְהַשְּׁבַעִים וְהַמֵּאתָיִם* the *two hundred and seventy three* Num. 3, 46.

The ordinals naturally follow the rules of the adjective as to *ה' הַיְדִיעָה*.

Rem. 2 Nouns of *measure, weight and time* are sometimes omitted after the numerals; e. g. *כֶּסֶף עֶשְׂרִים כֶּסֶף* *twenty (shekels of) silver*; *בְּעֶשְׂרִי* in the *tenth (month)*; *בַּשֵּׁנִי* on the *second (day)*.

Rem. 3 Instead of *אַמָּה* we often find *בְּאַמָּה*; e. g. *אַלְפִים בְּאַמָּה* *two thousand cubits* Num. 35, 5. The best explanation of this expression is to admit an ellipsis of words (e. g. *בְּאַמַּת אִישׁ*) as appears from Deut. 3, 11 *חֲשַׁע אַמָּה אַרְבָּה וְאַרְבַּע אַמּוֹת רָחֶבָה בְּאַמַּת אִישׁ* *nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man*.

8) The distributive numerals are expressed:

(a) by repetition of the noun with its cardinal; e. g. *אִישׁ אֶחָד אִישׁ אֶחָד לְשִׁבְט* *one man for each tribe* Jos. 3, 12; sometimes with the addition of *לְאָחָד*, as *שֵׁשׁ לְאָחָד* *שֵׁשׁ כְּנָפִים* *each had six wings* Jes. 6, 2.

(b) by repetition of the cardinal number alone; e. g.

שְׁנִים שְׁנִים *two and two* Gen. 7, 9; sometimes with ו copulative prefixed to the second; e. g. שֵׁשׁ וְשֵׁשׁ *six and six* (= *on every hand six*) 2 Sam. 21, 20.

(c) without repetition, but by prefixing ל to the noun; e. g. אִישׁ אֶחָד לְשִׁבְטָם *one man for each tribe* Deut. 1, 23; or in a more simple manner by means of the so called ל *distributive*; e. g. לְמֵאוֹת וּלְאַלְפִים *by hundreds and by thousands* 2 Sam. 18, 4 (conf. § 13, 2.)

9) The cardinals may sometimes be used as adverbs (*adverbia numeralia*) to determine a verb by omitting the word פָּעַם; e. g. וְהִכִּיתִי אֹתְכֶם שִׁבְעָה (= שִׁבְעָה פָּעָמִים) *I will smite you seven times* Lev. 26, 24.

Certain numeral adverbs may be expressed by a cardinal in the dual, as שִׁבְעָתַיִם *seven times* Gen. 4, 15; אַרְבָּעָתַיִם *four times* 2 Sam. 12, 6.

The ordinal שְׁנִית is occasionally used as a numeral adverb in the sense of *a second time*.

### CHAPTER III — PRONOUNS.

§ 10. Personal pronouns and pronominal suffixes.

1) The personal pronoun (see Grammar § 71, Rem. 3) is sometimes used to repeat the pronominal suffix in a separate form for the purpose of emphasis. This occurs as well with the suffixes of nouns and particles as with those of verbs; e. g. בָּרַכְנִי גַם אֲנִי *bless me, even me also* Gen. 27, 34; הוֹדַעְתִּיךָ הַיּוֹם אֲנִי אֶתָּה *I have made it known to thee this day, even to thee* Pr. 22, 19; וּפְגַנִּיכֶם אֶתָּם

but as for you, your carcasses Num. 14, 32; הֵעֵת לָכֶם אֲתֶם is it now time for you yourselves Hagg. 1, 4; כִּי אֲנִי upon me, upon me 1 Sam. 25, 24; עָלָיו גַּם הוּא upon him also 1 Sam. 19, 23. It even occurs when no suffix but only a noun precedes; e. g. לְשֵׁת גַּם הוּא to Seth, to him also Gen. 4, 26.

Still more emphasis is given to the sentence when the personal pronoun is made to precede; e. g. אֲתָה יִדְוֶךָ אֲחֵיךָ thee, thy brethren shall praise Gen. 49, 8; אֲנִי יְדֵי נָטוּ שָׁמַיִם I, even mine hands have stretched out the heavens Jes. 45, 12.

2) The pronominal suffix with a verb is occasionally used to express not the *passive* object, but the object *interested* in the act; e. g. לֹא תִנְשֵׁנִי thou shalt not be forgotten of me Jes. 44, 21; הֲצוֹם צִמְתֵּנִי did ye fast for me? Zech. 7, 5. Hence נָתַן is now and then found with a double accusative of object, as אֶרֶץ הַנִּגְבַּב נָתַתִּי thou hast given me a barren land (lit. the land of the south) Jos. 15, 19.

3) The personal pronoun as object of a verb is to be translated by means of אֵת with a suffix:

(a) when it stands with special emphasis before the verb; e. g. אֶתְּכָה הִרְגֵּיתִי I had slain just thee Num. 22, 33.

(b) when the verb is already connected with another personal suffix as its object; e. g. וְהִרְאֵנִי אֹתוֹ and he will show himself to me 2 Sam. 15, 25.

4) The construction of אֵת with a suffix is used by preference in case of an infinitive with a verbal meaning,

as וַיִּבְחַר אֹתוֹ *and I chose him* 1 Sam. 2, 28 (conf. § 22, 5).

5) The pronominal suffix of a noun may, like the *st. constr.* denote the genitive of object or the genitive of subject; e. g. וּמִוֶּבְאָכֶם וְהִתְחַבֵּם *the fear and dread of you* Gen. 9, 2; יִרְאַתוֹ *his fear* (i. e. *fear for him*) Ex. 20, 20.

6) When the compound idea expressed by two nouns connected in the *st. constr.* is to have a pronominal suffix, this is appended not to the main idea (*nom. regens*), but to the subordinate idea (*nom. rectum*). (Compare the analogous rule for ה' הַיְדִיעָה § 3, 7) e. g. בֵּית תְּפִלָּה *house of prayer* בֵּית תְּפִלָּתִי *my house of prayer*; כֶּסֶף אֱלִילֵי בְּסָפוֹ *silver idols* אֱלִילֵי בְּסָפוֹ *his silver idols*.

**Rem. 1** Sometimes this is more accurately expressed by the repetition of the first noun; e. g. נִגְבִּיעִי נִגְבִּיעַ הַכֶּסֶף (= נִגְבִּיעַ בְּכֶסֶף) *my silver cup* Gen. 44, 2.

7) If however the *nom. rectum* cannot have a suffix the latter is then appended to the *nom. regens*; e. g. בְּרִיתִי יַעֲקֹב *my covenant with Jacob* Lev. 26, 42; בְּרִיתִי הַיּוֹם *my covenant with the day* Jer. 33, 20; שֹׂנְאֵי חֲנָם (= שֹׂנְאֵי חֲנָם with suffix 1<sup>st</sup> pers. sing.) *my haters without cause* Ps. 69, 5.

**Rem. 2** The suffix is sometimes appended to the *nom. regens* even without this reason; e. g. תְּבַלְתּוֹ חָב (= תְּבַלְתָּ חָבוּ) *the pledge of his debt* Ez. 18, 7; אֹיְבֵי שָׁקֶר (= אֹיְבֵי שָׁקֶרִי) *my enemies without cause* Ps. 35, 19.

**Rem. 3** The passages, however, where the second noun is the pre-

dicare, should be considered as elliptical; e. g. כִּסֵּאֲךָ אֱלֹהִים (= כִּסֵּאֲךָ כִּסֵּא אֱלֹהִים) *thy throne is a throne of God* Ps. 45, 7<sup>1</sup>).

Rem. 4 Now and then the suffix is appended to both nouns; e. g. רָאִשֵׁי שְׁבִטֵיכֶם (= רָאִשֵׁי שְׁבִטֵיכֶם) *your tribal chiefs* Deut. 29, 9.

Rem. 5 With the personal pronouns and especially with the pronominal suffixes the *masculine* is sometimes used instead of the *feminine*; e. g. שִׁשִּׁים הָנָה מְלָכוֹת (= שִׁשִּׁים הָנָה מְלָכוֹת) *there are sixty queens* Cant. 6, 8; מִקְנֶה אֲבִיכֶן (= מִקְנֶה אֲבִיכֶן) *the cattle of your father (viz. of Rachel's and Leah's father)* Gen. 31, 9 (Conf. § 18 Rem. and § 19, 1).

Rem. 6 The personal pronoun as object of a verb is sometimes omitted, when it can be easily supplied from what precedes; e. g. וַיִּקַּח בֶּן וַיִּתֵּן אֶל הַנַּעַר בָּקָר . . . . . *he took a calf . . . . . and gave (it) to his servant* Gen. 18, 7; עַד שֶׁלְּחָהּ *till thou send (it)* Gen. 38, 17.

Rem. 7 On the other hand, the noun to which a pronominal suffix refers is sometimes added to it as apposition (conf. n° 1); e. g. וַתִּרְאֶהוּ אֵת הַיֶּלֶד *she saw him (viz.) the boy* Ex. 2, 6.

This occurs also, when the suffix is appended not to the verb but to some other part of speech; e. g. וְכָל אֲשֶׁר יִקְרָאֵלוּ הָאָדָם נֶפֶשׁ חַיָּה *and whatsoever name the man gave it (namely) the living creature* Gen. 2, 19; sometimes with repetition of the preposition, e. g. אֲנֹכִי נֹתֵן לָהֶם לֶבְנֵי יִשְׂרָאֵל *which I do give to them (namely) to the children of Israel* Jos. 1, 2; מִטָּתוֹ שֶׁלְשֹׁלֹמֹה הָיָה *his litter (namely that) of Solomon* Cant. 3, 7; and occasionally for the sake of explanation; e. g. שִׁיתֵּמוּ נְדִיבֵמוֹ *make them (namely) their nobles* Ps. 83, 12.

Rem. 8 The suffix sometimes refers to indefinite persons; e. g. דִּנְגָם וַאֲיוֹן-לֶחֶם לוֹ *their corn and their new wine* Ps. 4, 8.; דִּנְגָם *but there is none warm* Hagg. 1, 6.

1) Several commentators consider this construction in general as elliptical.



§ 11. The Demonstrative and Interrogative pronouns.

1) The personal pronoun of the third person הוא, when used as a demonstrative (conf. grammar § 72, 4), differs from the demonstrative pronouns זה, זאת and אלה, as *that* (Lat. *is*) differs from *this* (Lat. *hic*); e. g. היום הזה *this day*, viz. the day on which one speaks; היום ההוא *that day*, the day of which the narrator has already spoken; העת הזאת the time in which one speaks; העת ההוא the time of which one is speaking.

**Rem. 1** In certain fixed expressions, however, this rule is sometimes neglected. We always say הַדָּבָר הַזֶּה and הַדְּבָרִים הָאֵלֶּה even where one would have expected הַדָּבָר הַהוּא and הַדְּבָרִים הָהֵם. On the contrary generally בַּיָּמִים הָהֵם instead of בַּיָּמִים הָאֵלֶּה.

2) וי which usually possesses also a relative signification, is more than once employed as a relative pronoun (= אֲשֶׁר); e. g. בְּרֶשֶׁת־וֹי טָמְנוּ *in the net which they had hidden* Ps. 9, 16. Yet also זה and וי are sometimes used in like manner; e. g. אֶל מְקוֹם זֶה יִסְדַּף לָהֶם *unto the place which thou hast founded for them* Ps. 104, 8 (conf. gram. § 72).

3) זה and זאת may be used adverbially:

(a) referring to place; e. g. זֶה הַיָּם *yonder is the sea* Ps. 104, 25.

(b) referring to time; e. g. זֶה פַּעַמַּיִם *already twice* Gen. 27, 36.

(c) for the purpose of strengthening questions, e. g. מַה זֹאת עָשִׂית *what is this thou hast done?* Gen. 3, 13; אִתָּה זֶה בְּנִי *is it thou my son Esau?* Gen. 27, 24;

לָמָּה זֶה שְׁלַחְתָּנִי *why is it that thou hast sent me?*

Ex. 5, 22 (Conf. § 26, 7).

הוּא also is sometimes used in the same manner; e. g. *who is he, and where is he?* Esther 7, 5.

4) מִי occasionally refers to *things* when the idea of *persons* is implied (Conf. grammar § 74); e. g. מִי שָׁכֵם *what is Shechem?* Judges 9, 28. This chiefly occurs after מִי has already been used in reference to persons; e. g. מִי אֲנִי וּמִי חַי *who am I and what is my life?* 1 Sam. 18, 18; מִי אֲנִי וּמִי בֵּיתִי *who am I and what is my house?* 2 Sam. 7, 18.

Although מִי may refer to several persons, yet one sometimes says in that case מִי וּמִי; e. g. מִי יֵהְיוּ *who are they that shall go?* Ex. 10, 8.

5) As מִי and מָה are used as substantives, they naturally occur sometimes as dependent on a *nomen regens*; e. g. מִי בֵּת מִי *whose daughter?* Gen. 24, 23 וְחִכְמַת מָה לָּהֶם *knowledge of what have they?* Jer. 8, 9.

For the same reason they may also be connected with a *prefix* or separate *preposition*; e. g. לְמִי *whom?* אֶת מִי *whom?* אַחֲרֵי מִי *after whom?* עַל־מָה (= לָמָּה) *(for what reason) why?*

Rem. 2 מָה and מִי with ב are written בְּמָה and בְּמִי, with כ כַּמָּה and כַּמִּי, and with ל generally לָמָּה, sometimes לְמָה.

Rem. 3 מִי and מָה are sometimes used indefinitely in the sense of *whosoever, whatsoever*; e. g. מִי בָעַל דְּבָרִים *whosoever hath a cause* Ex. 24, 14; מִי יִרָא וְחָרַד (= מִי אֲשֶׁר יִרָא) e. g. מִי אֲשֶׁר חָטָא Ex. 32, 33).

*whosoever is fearful and trembling* Judg. 7, 3; *וַיָּהִי כֵּן* *come what may* 2 Sam. 18, 22.

With the same meaning *כִּי* is once found following the predicate namely 2 Sam. 18, 12 *שָׁמְרוּ כִּי* *beware whosoever ye be*<sup>1)</sup>.

## § 12. The Relative pronoun.

1) *אֲשֶׁר* often serves merely to give a relative meaning to demonstrative words, and is generally separated from them by the other words of the sentence; e. g. *הָאִישׁ הַזֶּה* (= *אֲשֶׁר* *בו*) *the man to whom thou dost lend* Deut. 24, 11. Less frequently they stand together, as *אֲשֶׁר* *בו* *נֶפֶשׁ חַיָּה* *wherein there is life* Gen. 1, 30; *אֲשֶׁר* *לָהֶם* *הַחֲרוֹב* *between whom the controversy is* Deut. 19, 17.

Rem. 1 A preposition is very seldom placed before *אֲשֶׁר* as a relative pronoun, or joined with it so as to form one word; e. g. *עִם* *אֲשֶׁר* *תִּמְצָא* (= *אֲשֶׁר* *תִּמְצָא* *עִמוֹ*) *with whomsoever thou findest* Gen. 31, 32; *אֲשֶׁר* *יִנְעַתְּ בָּהֶם* (= *בְּאֲשֶׁר* *יִנְעַתְּ*) *wherein thou hast laboured* Jes. 47, 12; *בְּאֲשֶׁר* *חִפְצָתִי* (= *אֲשֶׁר* *חִפְצָתִי* *בו*) *the things that pleased me* Jes. 56, 4.

2) The demonstrative word to which *אֲשֶׁר* belongs, is sometimes entirely omitted; e. g. *אֲשֶׁר* *לֹא* (= *אֲשֶׁר* *אָמַרְתֶּם*) *of whom ye have spoken* Gen. 43, 27; *אֲשֶׁר* *אֵין* (= *אֲשֶׁר* *בָּהֶם* *אֵין* *חֲרוֹשׁ*) *in which there shall be no ploughing* Gen. 45, 6.

3) As *אֲשֶׁר* may refer to all persons, objects, genders, and numbers, and is moreover indeclinable, it is evi-

1) Pr. Driver in his "Hebrew notes on Samuel" suggests, as probably right, the reading *שָׁמְרוּ לִי* because of the Pesh. and Sept. *φυλάξατέ μου*. (Translator).

dent, that the respective person, object, gender and number should be indicated by a demonstrative word, (a construction which is quite contrary to the English mode of expression); e. g. *אֲנִי וְיֹסֵף מִכְרֹתֶם אֹתִי* *I am Joseph whom ye have sold* Gen. 45, 4 (*אֹתִי* cannot be translated); *אֲנִכִּי אֶתֶּנְךָ אֲשֶׁר רָכַבְתָּ עָלַי* *I am thine ass upon which thou hast ridden* Num. 22, 30 (*עָלַי* remains untranslated); *אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׁוּ קִנֵּי* *I am the Lord whose faithful ones shall not be put to shame* Jes. 49, 23.

The same applies to the pronominal suffixes of a verb; e. g. *אֶתְּהָ אֲפָה יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ* *thou art Jacob whom I have chosen* Jes. 41, 8. (The suffix remains again untranslated).

Rem. 2 This construction may perhaps be further explained by sup-  
plying after *אֲשֶׁר* a verb such as *to say, to declare*; e. g. In the in-  
stance quoted Gen. 45, 4 *I am Joseph (of whom I say = אֲשֶׁר) ye*  
*have sold me*; Jes. 41, 8 "*thou art Jacob (of whom I said = אֲשֶׁר) I*  
*have chosen thee*".

4) *אֲשֶׁר*, like *וְ*, not unfrequently has the signification of a demonstrative followed by a relative; e. g. *וַיֹּאמֶר לְאִשְׁרָא עַל בֵּיתוֹ* *he said to him that was appointed over his house* Gen. 43, 16; *אֲשֶׁר לֹא סָפְרוּ רְאוּ* *that which they had not heard they saw* Jes. 52, 15; *בְּיַד אֲשֶׁר שָׂנְאָתָּ* *into the hand of him whom thou hatest* Ez. 23, 28.

5) In all these constructions *אֲשֶׁר* may also be omitted; e. g. *בְּאֶרֶץ אֲשֶׁר לֹא לָהֶם (= בְּאֶרֶץ אֲשֶׁר לֹא לָהֶם)* *in a land that is not theirs* Gen. 15, 13; *בְּיַד אֲשֶׁר תִּשְׁלַח (= בְּיַד אֲשֶׁר תִּשְׁלַח)* *by the hand of him whom thou wilt send* Ex. 4, 13; *בְּיַד לֹא*

(בִּידִי אֲשֶׁר לֹא אוֹכֵל קוֹם =) אֹכֵל קוֹם *into the hands of them from whom I am not able to rise up* Lam. 1, 14.

§ 13. Pronouns for which the Hebrew has no proper words.

1) *Each, everyone*, when used as substantives are expressed either by אִישׁ; e. g. אִישׁ צֶרֶר בְּכֶסֶף everyone's bundle of money Gen. 42, 35; or by אִישׁ אִישׁ and אִישׁ אִישׁ (אִישׁ אִישׁ in pausa); e. g. אִישׁ אִישׁ מִמְּלָאכְתּוֹ everyone from his work Ex. 36, 4; אִישׁ אִישׁ יָלַד בָּהּ everyone that was born in her Ps. 87, 5; אִישׁ אִישׁ בְּרִצּוֹן according to everyone's pleasure Esther 1, 8.

2) *Each, everyone* when used as adjectives are expressed either by כֹּל followed by a noun without הַהֲדִיעָה; e. g. כֹּל רֹאשׁ every head Jes. 1, 5; or by repetition of the noun; e. g. בְּבֹקֶר בְּבֹקֶר every morning; or by placing the noun in the plural; e. g. לְבֹקְרִים every morning Lam. 3, 23; לְרִנָּעִים every moment Job. 7, 18. (Conf. § 2, 5).

2) *Anyone, someone* are expressed:

(a) by אִישׁ; e. g. אִם יָתַן אִישׁ if anyone gave Cant. 8, 7.

Hence אִישׁ with a negation = *no one*; אַל יֵצֵא אִישׁ let no one go out Ex. 16, 29.

(b) by אֶחָד; e. g. כִּי יִקְרִיב אֶחָד when anyone offereth Lev. 1, 2.

(c) by אֶחָד connected in the *st. constr.* with another noun; e. g. אֶחָד הָעָם someone of the people Gen. 26, 10.

Hence the use of אֶחָד with a negation; e. g. אֵין אֶחָד. אֶחָד = *no one*.

(d) sometimes without any proper word, but simply

by the third person; e. g. וַיִּקְוֶה *and one put forth his hand* Gen. 38, 28.

(e) by adding to the verb a participle of the same stem as the subject; e. g. וְכִי יָמוּת מִתּ *if any man die* Num. 6, 9. (Conf. § 23, 5.)

Rem. 1 The indefinite *a certain man* is expressed by אִישׁ אֶחָד, e. g. Sam. 1, 1.

4) *Something, anything* are expressed by דָּבָר; e. g. דָּבָר הַיִּפְלֵא מִיְּדֵי ה' *is anything too wonderful for the Lord* Gen. 18, 14; or by כָּל דָּבָר; e. g. כָּל דָּבָר טָמֵא *anything unclean* Lev. 5, 2. Hence דָּבָר with a negation = *nothing*; e. g. אַל תַּעֲשׂוּ דָבָר *do nothing* Gen. 19, 8; אֵין דָּבָר *it is nothing*<sup>1)</sup>.

Further by כִּמְאֻמָּה, sometimes by מָה; e. g. וַיְהִי מָה *come what may* 2 Sam. 18, 22; וְדָבַר מָה יִרְאֵנִי *and whatsoever he sheweth me* Num. 23, 3; or by מִן; e. g. אִם יִפֹּל מִשְׁעַרְתּוֹ *there shall not a hair of his head (lit. anything of the hair of his head) fall to the ground* 1 Sam. 14, 45. Conf. 1 Sam. 3, 19.

Rem. 2 The sentence becomes still more indefinite when *anyone, any thing* is not indicated at all; e. g. הֲעוֹד עִמָּךְ *is there yet any (corpse) with thee?* Amos 6, 10; אֵין כְּמוֹךְ *there is none like unto thee* Ps. 86, 8.

### 5) Self:

(a) referring to persons, is expressed by placing הוּא, הִוא etc. after the noun to which it belongs; e. g.

1) דָּבָר is sometimes connected in the *st. constr.* with another noun; e. g. דָּבָר בְּלִיעַל *something wicked* Ps. 41, 9; or another noun in the *st. constr.* with דָּבָר; e. g. עֲרֹת דָּבָר *something shameful* Deut. 23, 15.

הַלְוִי הוּא *the Levite himself* Num. 18, 23; הַיְּהוּדִים הֵמָּה *the Jews themselves* Esth. 9, 1 (Conf. grammar § 70, 2).

(b) referring to things, by placing עֵצֶם before the noun;  
e. g. בְּעֵצֶם הַשָּׁמַיִם *as heaven itself* Ex. 24, 10.

6) *The same*:

(a) in reference to persons is expressed by הוּא, הוּא etc. placed after the noun to which it belongs; e. g. וְאַתָּה הוּא *but thou art the same* Ps. 102, 28.

(b) in reference to things, by עֵצֶם before the noun;  
e. g. בְּעֵצֶם הַיּוֹם הַזֶּה *on the same day*.

7) *The one . . . . the other* (*alter . . . . alter*) is expressed:

(a) by זֶה . . . . זֶה; e. g. וְקָרָא זֶה אֶל זֶה *and one cried unto the other* Jes. 6, 3.

(b) by אֶחָד . . . . אֶחָד; e. g. וַיִּכּוּ הָאֶחָד אֶת הָאֶחָד *but the one smote the other* 2 Sam. 14, 6.

(c) by אִישׁ followed by אֶחָיו or רֵעֵהוּ, and for the feminine by אִשָּׁה followed by אַחֻתָּהּ or רֵעוּתָהּ, in reference both to persons and things; e. g. חָמֵשׁ הַיְּרִיעוֹת *five the curtains* Ex 26, 3.

The last named construction is also used for the reflexive *one another*; e. g. וַיִּפְרְדּוּ אִישׁ מֵעַל אֶחָיו *and they separated from one another* Gen. 13, 11 (Conf. gram. § 70, 2 (a)).

8) *Some* is expressed by the plural of the noun to which it belongs; e. g. יָמִים *some days* Gen. 24, 55; while וְיָשְׁבָתָּ עִמּוֹ יָמִים אֲחֵרִים *and thou shalt remain with him some days* Gen. 27, 44.

Occasionally it is expressed by וְיָשׁ אִשָּׁר; e. g. וְיָשׁ אִשָּׁר

יָצְאוּ אִמָּרִים *some said* Neh. 5, 2; or also by מִן; e. g. מִן מִקְנֵי יִשְׂרָאֵל *some of the people went out* Ex. 16, 27; מִן זִקְנֵי יִשְׂרָאֵל *some of the elders of Israel* Ex. 17, 5; sometimes even by מִן with a singular word, as לֵי יָצֵא מִמֶּךָּ *out of thee some shall go forth* Michah 5, 1. Conf. Ps. 132, 11; 2 Kings 10, 10; Dan. 11, 7.

Rem. 2 Concerning the possessive reflexive and pronouns see gram. §§ 62—64, and § 70, 2.

## PART II

### VERBUM.

#### CHAPTER IV — THE VERBAL FORMS.

##### § 14 The use of the עָבַר (*actio perfecta*).

The עָבַר is used in the first place for events which belong to the past; viz. to express the *Perfect*, *Pluperfect* and *Future Perfect* (Futurum Exactum); e. g. בָּאוּ אֵל נֹחַ בְּאֶשֶׁר צִוָּה אֱלֹהִים *they came unto Noah as God had commanded* Gen. 7, 9; נָגְלוּ עֲבָדֵי אֲבִימֶלֶךְ *which the servants of Abimelech had stolen* Gen. 21, 25; בְּאֶשֶׁר שָׂכַלְתִּי וְשָׂכַלְתִּי *and if I shall have been bereaved of my children, I shall be bereaved* Gen. 43, 14; אִם רָחַץ ה' *when the Lord shall have washed away* Jes. 4, 4.

2) The עָבַר is further employed where in English we use the present; viz., in those instances which imply a similar action to have taken place in the past, or which are based upon it. The עָבַר consequently serves to express:

(a) an enduring act, already in operation; e. g.



שְׂנֵאתִי הַשְׂמֵרִים הַבְּלִי שָׁוָא *I hate them who seek for vain things* Ps. 31, 7; יָדַעְתִּי בְּנִי יָדַעְתִּי *I know it, my son I, know it* Gen. 48, 19; לֹא שְׁקֵטִי וְלֹא שְׁלוֹתִי וְלֹא נַחְתִּי *I have no rest, nor peace, nor a moment of ease* Job 3, 26;

- (b) solemn declaration, promises, decrees and similar acts; e. g. בִּי נִשְׁבַּעְתִּי *I swear by myself* Gen. 22, 16; סְלַחְתִּי כְּדִבְרֶיךָ *I forgive according to thy word* Num. 14, 20.

Prophetic predictions (the so called *perfectum propheticum*) belong to this rule.

- (c) actions of frequent recurrence; e. g. אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ *blessed the man that walketh not in the counsel of the wicked* Ps. 1, 1 (Conf. § 15, 5).

3) In case of an hypothesis, of which one knows that it is not, or will not be fulfilled, the עָבַר is used both in the main sentence (*apodosis*), and in the hypothetical clause (*protasis*); e. g. לֹאִי אֱלֹהֵי אָבִי הָיָה לִי כִּי *if the God of my fathers had not been with me thou hadst sent me away empty* Gen. 31, 42; אִלּוּ נִמְתָּה מִפָּנַי כִּי עָתָה נָם אֶתְּכָה הֲרַגְתִּי וְאַתָּה הִחַיִּיתִי *if she had not turned aside from me, surely I should have slain thee and saved her alive* Num. 22, 33.

If on the contrary one does not know this, other verbal forms may be used; e. g. לֹא חָכְמוּ וַיִּשְׁכִּילוּ *if they were wise they would understand* Deut. 32, 29; לֹא עָמִי שִׁמְעֵ לִי *if my people would hearken to me . . . . I would quickly bow down their enemies* Ps. 81, 14, 15.

§ 15 The use of the עָתִיד (*actio imperfecta*).

1) The עָתִיד naturally is used for actions which have to take place in the future; e. g. כִּי שָׁמְעוּ כִּי שָׁם בִּי יִאָּכְלוּ לֶחֶם *for they heard that they should take their meal there* Gen. 43, 25; וְאַחֲרֵי כֵן יִשְׁלַח אֲתָהֶם *and after that he will let you go* Ex 3, 20; לֹא תִקּוּם וְלֹא תִהְיֶה *it shall not stand, neither shall it come to pass* Jes. 7, 7.

2) Hence the עָתִיד is used in sentences (*final sentences*) which express the object (*finis*), after conjunctions such as בְּעֵבֹר לְמַעַן (ut, for the end that) פֶּן (ne, lest); e. g. וּבְעֵבֹר תִּהְיֶה יִרְאַתוֹ עַל פְּנֵיכֶם לְבַלְתִּי תִּחְטְאוּ *that the fear of him may restrain you that ye sin not* Ex. 20, 20; אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand* Gen. 11, 7; פֶּן תִּנְקַשׁ *that ye may not be ensnared* Deut. 12, 30; also after וְ when it has the meaning of a final conjunction; e. g. וְיִהְיוּ לְאוֹת *that they may be for signs* Num. 17, 3.

3) For the same reason it is used to express a wish (instead of the cohortative or jussive form); e. g. יִרְאֶה אֵל עֲבָדֶיךָ פַּעַלְיָךְ *may thy work be seen by thy servants* Ps. 90, 16; וְלִבְךָ תִּשִּׂית לְדַעְתִּי *take thou my plan unto thy heart* Prov. 22, 17.

Especially where the cohortative has no proper form the עָתִיד is employed with נָא = *I pray*; e. g. וְדַבֵּר נָא *let thy servant, I pray thee, speak* Gen. 44, 18.

4) The עָתִיד is further used to express a prohibition with לֹא or אַל, (by preference of course with the jussive); e. g. לֹא תַעֲשֶׂה לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20, 3; לֹא תִשָּׂא שִׁמְעַע שָׁוְא *thou shalt not take up a false report* Ex. 23, 1; אַל תִּבְטֵא אַחֲרָיִךְ *look*

*not behind thee* Gen. 19, 17; אַל תָּשֶׂת יָדְךָ עִם רָשָׁע *put not thine hand with the wicked* (= *be no partner with the wicked*) Ex 23, 1.

5) The עָתִיד moreover usually serves to express the forms of our present tense; e. g. מַה תִּבְקֹשׁ *what seekest thou* Gen. 37, 15; אֹדֶךָ *I thank thee* Ps. 118, 21; and it often denotes also a continuing or frequently recurring action, when that which has happened in the past is not thought of, or at least is not uppermost in the mind of the speaker or writer (Conf. § 14, 2 *a* and *c*); וּמִשָּׁם יִפָּרֵד *and from hence it was parted* Gen. 2, 10 עַל כֵּן יֵעָזֵב אִישׁ *therefore a man leaveth his father* Gen. 2, 24; לֹא יַעֲשֶׂהָ *it is not so done in our place* Gen. 29, 26; וּמִעִיל קָטַן תַּעֲשֶׂהָ לוֹ אָמוֹ *and his mother used to make a little robe for him* 1 Sam. 2, 19.

6) The עָתִיד further serves to express ideas equivalent to *I can, I may, it ought* etc.; e. g. אָכַל תֹּאכֵל *may ye eat* Gen. 2, 16; לֹא יַעֲשׂוּ מַעֲשִׂים אֲשֶׁר לֹא יֵעָשׂוּ *deeds that ought not to be done* Gen. 20, 9; הֲיָדָע גִּידַע *could we know this?* Gen. 43, 7; מִי יֵעָמֵד *who can exist* Ps. 130, 3.

7) Finally the עָתִיד is usually employed after the conjunctions אָז *then*, and מָרָם *before, not yet*, even where in English we use a past tense; אָז יָשָׁר מֹשֶׁה *then sang Moses* Ex. 15, 1; אָז תִּפְשַׁע לִבְנָה *then did Libnah revolt* 2 Kings 8, 22; וְכָל-עֵשֶׂב הַשָּׂדֶה מָרָם וַיִּצְמַח *and no herbs of the field had yet sprung up.* Gen. 2, 5.

§ 16. The עָבַר and עָתִיד with ךְּ conversive.

1) The עָבַר with ךְּ conversive is used to continue a

sentence which commenced with עָתִיד or with any other form of expression designating the action as future; e. g. פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָבַל וְחָי לְעֹלָם *lest he put forth his hand and take also of the tree of life and eat and live for ever* Gen. 3, 22 (conf. Gen. 24, 40; 41, 34); עוֹד מֵעַתָּה וְסָקֵלְנִי *they be almost ready to stone me* Ex. 17, 4; אִם אַתְּ תַּעֲשֶׂה הַזֶּה תִּתֶּנִּי אֱלֹהִים וְיָכַלְתָּ עִמָּד *if thou shalt do this thing then shall God give thee his commandments, and thou shalt be able to endure* Ex. 18, 23; צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם *command the children of Israel and say to them* Num. 28, 2.

2) Without a preceding word referring to something future, הָיָה with וְ conversive is used to introduce a future action (conf. n° 5), which action then follows expressed by עָתִיד, or by עָבַר with וְ conv., or by the Imperative; e. g. וְהָיָה כָּל מֹצְאִי בְּהַרְגִּנִּי *and it shall come to pass, that whosoever findeth me shall slay me* Gen. 4, 14; וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל *and it shall come to pass in that day that a great trumpet shall be blown* Jes. 27, 13; וְהָיָה כִּי יֵרְאוּ אֶתְךָ הַמִּצְרִיִּם וְאָמְרוּ אֵשֶׁתּוֹ זֹאת וְהָרְגוּ *and it shall come to pass when the Egyptians shall see thee, that they shall say: this is his wife and they will kill me, but they will save thee alive* Gen. 12, 12; וְהָיָה כִּי יְבִיאֲךָ ה' . . . . . הַשָּׂמֶר לָךְ *and it shall be when the Lord shall bring thee into the land . . . . . then beware lest* Deut. 6, 10—12; וְהָיָה אִם שָׁמַעַתְּ אֶת הַשְּׁמִיעוֹת . . . . . וְנִשְׁמַעְתִּי *and it shall come to pass if ye shall hearken diligently unto my commandments . . . . . that I will give ye* Deut. 11, 13. 14.

3) The עָתִיד with ו conversive serves to continue a narrative which commenced with a past tense. The first verb therefore of the narrative should properly stand in the עָבַר. Yet this generally happens only when an entirely new subject is introduced; e. g. Gen. 1, 1; 25, 19; Ex. 3, 1; 19, 1; 1 Kings 5, 1. If, however, this is not the case, then the first verb frequently stands in the עָתִיד with ו conv. Hence it is that a narrative so often commences with וַיֹּאמֶר, וַיְבָרֵךְ, וַיְהִי.

Sometimes it even happens that the first verb of the narrative has to be mentally supplied; e. g. שֵׁם בֶּן מֵאָה (שֵׁם הָיָה =) שָׁנָה וַיֹּלֶד *Shem (was) a hundred years old when he begat*; or *Shem begat at the age of a hundred years* Gen. 11, 10; וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו (וַיְהִי) בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו (It happened) on the third day when Abraham lifted up his eyes; or, on the third day Abraham lifted up his eyes Gen. 22, 4.

4) The עָתִיד with ו conv. is in certain cases regularly used in the main sentence, viz:

(a) after a preceding causal sentence; e. g. יַעַן מָאַסְתָּ יְצוֹן מֶלֶךְ הָאֱלֹהִים וַיִּמְאַסְךָ מִמְּלֹכָהּ *because thou hast rejected the word of the Lord, He hath also rejected thee from being king* 1 Sam. 15, 23.

(b) when the subject or object of the sentence for some reason or other precedes; e. g. וַיִּלְגְּשׁוּ וַשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם הוּא *and his concubine whose name was Reumah, she also bare* Gen. 22, 24; וַתִּזְכֹּרְתִי וַיִּמְאַסּוּ בָהּ *and as for my doctrine, they despised it* Jer. 6, 19.

5) Just as וַיְהִי is used to introduce a future action

(conf. n° 2), **וַיְהִי** frequently serves to introduce a narrative; e. g. Gen. 14, 1; 15, 17; 22, 1. 20; 29, 25; Jos. 5, 1. 13 etc.

6) The **עָתִיד** with **ו** conv. is sometimes used instead of the present; e. g. **וְהִכְבַּדְתָּ** and *thou honourest* 1 Sam. 2, 29; **וַיִּחַאֲבֵל** and *he grieveth* 2 Sam. 19, 2; **וַיִּשְׁמְעֵנִי** and *he heareth me* Ps. 3, 5. In like manner it is used for future events especially in prophecies; e. g. **וַיִּשְׁגְּבֶה** and *the Lord shall exalt* Jes. 9, 10; **וַיּוֹרֵד** and *He shall cause the rain to come down* Joel 2, 23; **וַיַּעֲבֵר מֶלֶכָם** and *their king shall pass on* Mich. 2, 13.

7) The **ו** conv. both of the **עָבֵר** and of the **עָתִיד** finally serves to express all the different conjunctions; e. g. **וְיִקְרְאוּ אֶסֶן וְהוֹבִדְתָּם אֶת שִׁיבְתִּי** and *if any mischief befall him, then shall ye bring down my gray hairs with sorrow* Gen. 42, 38; **מָה אֲנוֹשׁ וְתָדָעְהוּ** *what is man that thou takest knowledge of him?* Ps. 144, 3.

Rem. 1 Sometimes a **עָתִיד** is found which is still under the influence of a preceding **ו** conv.; e. g. **וַיֹּאכְלוּ וַיִּשְׂבְּעוּ מְאֹד וְתַאֲוָתָם יָבֵא לָהֶם** *they ate and they were filled, and he gave them what they lusted after* Ps. 78, 29; and sometimes under that of one following; e. g. **וַיִּסַּע קָדְרִים** *he caused the east wind to blow in the heaven; and guided the south wind by his power* Ps. 78, 26.

§ 17. The cohortative and jussive besides the other modes of speech for expressing a wish.

1) The cohortative (a prolonged form of the **עָתִיד** by appendig **הָ**) rarely occurs except with the first person (Conf. gram. § 45, 1—3), and is used to express:

(a) an ardent wish or supplication; e. g. וְאִם־פָּרָה כָּל יִרְאֵי אֱלֹהִים *come and hear and let me declare all ye that fear God* Ps. 66, 16; נָא בְּאַרְצְךָ נַעֲבֶרְהָ *let us pass, I pray thee, through thy land* Num. 20, 17.

(b) a resolution which is uttered with some excitement or animation; e. g. אֵלֶיכָה נָא וְאֶשׁוּבָה וְאֶרְאָהָ *I will go, and return to my brethren and see* Ex. 4, 18; נָרוּצָה *we will run after thee* Cant. 1, 4.

Rem. 1 It follows from rules *a* and *b* that the cohortative may be used with or without נָא. Where no proper form of the cohortative exists, the עָתִיד is used with נָא (conf. § 15, 3).

(c) sometimes also an hypothesis, with or without אִם; e. g. וְאִחַדְלָה . . . . אִם אֶבְכֶּה *if I speak my grief is not assuaged, and if I forbear* Job. 16, 6; אֶרְדֶּפָּה אִיְבֵי וְאֶשְׁמִידֵם *if I pursue mine enemies, I overtake them* 2 Sam. 22, 38.

2) The forms of the cohortative are sometimes used with ו conversive, with the consequence that the original meaning of the cohortative is lost; e. g. וְאֶשְׁלַחָה *and I sent* Gen. 32, 6; וְאִישָׁנָה *and I slept* Ps. 3, 6.

3) The jussive (abbreviated form of עָתִיד Conf. gram. § 45, 4—7) is used:

(a) to express a command or wish; e. g. יְהִי רָקִיעַ *let there be a firmament* Gen. 1, 6; יְהִי כְדִבְרְךָ *may it be according to thy word* Gen. 30, 34; וְיִשֶׁם לְךָ שְׁלוֹם *may he give thee prosperity* Num. 6, 26; וְהָעֵשׂ *it shall be done* Esther 7, 2.

(b) to express a prohibition with a negative, usually with אַל; e. g. אַל תִּפְּן אֶל מְנוּחָתָם *respect not their*

offering Num. 16, 15; *אַל תִּשְׁחַת עַמְּךָ* *destroy not thy people* Deut. 9, 26; and sometimes with *לֹא*; e. g. *בְּךָ אֵת בְּנִי לֹא תָשִׁיב שָׁמָּה* *only thou mayest not bring my son thither again* Gen. 24, 8.

- (c) not unfrequently also in conditional sentences; e. g. *תִּשְׁתְּ חֹשֶׁךְ וַיְהִי לַיְלָה* *if thou makest darkness, it becometh night* Ps. 104, 20; *יְיָ יַחַבֵּשְׁנוּ* *if he smiteth, he will again heal us* Hos. 6, 1.

4) In addition to the ordinary forms of the cohortative and jussive, a wish may be further expressed:

- (a) in the form of a question; e. g. *מִי יִשְׁמְנֵי שֹׁפֵט* *Oh that I were appointed judge* 2 Sam. 15, 4; *מִי יִתֵּן* *Oh, that this people were given into my hand* Judges 9, 29.

The expression *מִי יִתֵּן* subsequently became a phrase which has lost its original meaning and only serves to introduce a wish; e. g. *מִי יִתֵּן עֶרֶב* *would that it were evening* Deut. 28, 67; *מִי יִתְּנֵנִי בַּמִּדְבָּר* *would that I were in the desert* Jer. 9, 1. In this signification it may also be constructed with the infinitive; e. g. *מִי יִתֵּן מוֹתֵנוּ* *would that we had died* Ex. 16, 3; *מִי יִתֵּן אֱלֹהֵי דָבָר* *Oh that God would speak* Job 11, 5; or with a *verbum finitum* with or without conjunctive; e. g. *מִי יִתֵּן וְהָיָה לָבָבָם זֶה לָהֶם* *would that they had such a heart* Deut. 5, 26; *מִי יִתֵּן* *Oh that my words were written down* Job. 19, 23; *מִי יִתֵּן יָדַעְתִּי* *Oh that I knew* Job 23, 3.

(b) by the particles *אִם* and *לוֹ* with the participle; e. g. *יִשְׂרָאֵל אִם תִּשְׁמַע לִי* *Oh Israel that thou*



wouldst hearken unto me Ps. 81, 9; אִם הִקְמַל אֱלֹהִים רָשָׁע Oh that thou wouldst slay the wicked, o God Ps. 139, 19; לוֹ עַמִּי שָׁמַע לִי Oh that my people would hearken to me Ps. 81, 14.

In one instance אִם is found beside לוֹ with the imperative; אֲדָאֵם אָמְרָה לוֹ שְׁמָעֵנִי Oh that thou, I pray thee, wouldst listen to me Gen. 23, 13.

Rem. 2 When לוֹ is followed by a verb in the עָבַר it expresses a wish which has not been fulfilled (just as לוֹלָא conf. § 14, 3); e. g. לוֹא הִקְשַׁבְתָּ לְמִצְוֹתַי would that we had died Numb. 14, 2; לוֹא הִקְשַׁבְתָּ לְמִצְוֹתַי Oh that thou hadst hearkened unto my commandments Jes. 48, 18.

### § 18. The use of the Imperative.

1) The most ordinary use of the imperative is to express a command; e. g. זָאת עֲשֵׂה do this Gen. 45, 19; צַו אֶת בְּנֵי יִשְׂרָאֵל command the children of Israel Num. 28, 2.

2) The imperative moreover is frequently used to express:

(a) a petition, especially with נָא; e. g. אֲמַרְי נָא say, I pray thee Gen. 12, 13.

(b) a wish; e. g. לוֹ שְׁמָעֵנִי Oh that thou wouldst listen to me Gen. 23, 13.

(c) a promise; e. g. וְאָכְלוּ אֶת חֶלֶב הָאָרֶץ and ye shall eat the fat of the land Gen. 45, 18.

3) When the imperative has the meaning of a promise, it generally is the result of a preceding wish expressed in the form of an imperative; e. g. זָאת עֲשֵׂה וְחָיו do this and then you shall live Gen. 42, 18; וְרָעוּ

וְנִטְעוּ וְקָצְרוּ וְאָכְלוּ פְּרִיָם *sow ye, and reap, and plant vineyards, and you shall eat the fruit thereof* Jes. 37, 30; וְחָכְמָה רָאָה דְּרָכֶיהָ וְחָכָם *consider her ways and thou shalt be wise* Prov. 6, 6.

Such a preceding wish, however, may also be expressed by the עָתִיד; e. g. וַיִּתְפַּלֵּל בְּעֶדְךָ יְהוָה *and may he pray for thee and then thou shalt live* Gen. 20, 7; אֵינְךָ נָא יֵעָצֵד *let me, I pray, give thee counsel and thou shalt save thy life* 1 Kings 1, 12.

**Rem.** With the imperative the masculine is sometimes used instead of the feminine; e. g. וַיֹּאמֶר יְהוָה עֲמֹד (= עֲמֹדִי) *and he said unto her: stand in the door of the tent* Judges 4, 20; רְחוֹם יוֹשֶׁבֶת .... לְכִישׁ (= לְרַחְמֵי) *bind the chariot unto the swift steed, oh inhabitant of Lachish* Michah 1, 13; חִדְרוֹ שְׂאֲנָנוֹת (= חִרְדָּנָה) *tremble ye women that are at ease* Jes. 32, 11. (Conf. § 10 Rem. 5 and § 19, 1).

4) When more words than one refer to the subject addressed by the imperative, the suffix of the third person, and not that of the second, is generally used; e. g. שִׁימוּ אִישׁ חֶרְבוֹ עַל יָרְכוֹ *place ye everyone your swords upon your thigh* Ex. 32, 27; קְחוּ לָכֶם מִחֲתוֹת קֶדֶח וְכָל עֲבָדְכֶם (not עֲבָדְכֶם Conf. however *ibid.* vers. 11) *take ye censers, Korah, and all your company* Num. 16, 6; שִׁמְעוּ עַמִּים כָּלֶם (not כָּלְכֶם) *hear ye nations, all of you* 1 Kings 22, 28.

This construction is once found with עָתִיד, and in such a manner that the suffix of the third person is made even to precede; e. g. כָּלֶם תָּשׁוּבוּ *return ye, all of you* Job. 17, 10.

## § 19. Persons of the Verb.

1) In the use of the persons of the verb the masc. affix is now and then used instead of the fem. (*enallage*); e. g. וְהִכָּרְתָּ and *thou* (i. e. *the harlot* v. 3) *hast made thee a covenant* Jes. 57, 8; וְהוֹכֵל after וַתַּעַשׂ *thou* (i. e. *the harlot*) *hast done evil things, and thou hast had thy way* Jer. 3, 5; וַיִּדְעוּם and *ye* (i. e. *adulterous women*) *shall know* Ez. 23, 49; אַל תִּירָאוּ בְּחַמוֹת שָׂדֵי *be not afraid ye beasts of the field* Joel 2, 22; אִם תִּעֲרֹרוּ אֶם תִּעֲרֹרוּ *that ye* (i. e. *daughters of Jerusalem*) *stir not up nor awaken love* Cant. 2, 7; בְּאִשָּׁר עָשִׂיתֶם as *ye* (i. e. *daughters of Naami*) *have dealt with the dead* Ruth 1, 8; וְהָנָשִׁים הַנָּשִׁים *the wives shall give* Esther 1, 20 (Conf. § 10 Rem. 5 and § 18 Rem.)

2) The impersonal is expressed by the third person sing. masc. as is evident from the frequently occurring expression וַיְהִי and *it was, it came to pass*, or also by the third pers. fem.; ex. g. לֹא תָקוּם וְלֹא תִהְיֶה *it shall not stand neither shall it come to pass* Jes. 7, 7; לְךָ וְאֵתָה *for to thee it doth appertain* Jer. 10, 7; נִשְׁעָרָה כְּמֹדָה and *round about him it is very tempestuous* Ps. 50, 3; אֲלֵךְ *but now it is come to thee* Job 4, 5. In like manner the third person fem. is used by preference when something indefinite takes the place of the subject; e. g. כָּל אֲשֶׁר הָיְתָה לְמֶלֶךְ מִצְרַיִם *all that belonged to the King of Egypt* 2 Kings 24, 7; וְלֹא עָלְתָה עַל לִבִּי *neither came it into my mind* Jer. 19, 5.

3) The impersonal form on the other hand is not unfrequently used where the third person is meant; e. g.

וַיֵּצֵר לוֹ (lit. *strait was to him*) and he was afraid Gen. 32, 8; וַיִּרְפָּא לוֹ (lit. *lest there be healing for them* i. e. the people) lest they be healed Jes. 6, 10. In this case also the fem. form is sometimes used; e. g. וַתֵּצֵר לְדָוִד (lit. *and strait was to David*) and David was afraid 1 Sam. 30, 6.

4) The indefinite *one*, *they* are expressed:

(a) by the 3<sup>rd</sup> person sing. masc.; e. g. קָרָא שְׁמָהּ *they called her name* Gen. 11, 9; וְשָׂא אֶת הַחֵיל בַּמָּשֶׁק *they shall carry away the riches of Samaria* Jes. 8, 4.

(b) by the 3<sup>rd</sup> person plur. masc.; e. g. וַיִּקְרָאוּ שְׁמוֹ *and they called his name* Gen. 25, 25; וַיִּשְׁקוּ *they watered the flock* Gen. 29, 2; וַיּוֹרְצוּהוּ *and they brought him hastily out of the dungeon* Gen. 41, 14; יִבְקְשׁוּ *let there be sought* 1 Kings 1, 2.

(c) by the passive; e. g. אָז הוּחַל *then began men to call* Gen. 4, 26.

(d) by the 2<sup>nd</sup> person; e. g. בְּאַחַהּ *as one goeth* Gen. 10, 19. 30; הִשְׂרַפְנוּ *it shall be burned* Lev. 13, 55. 57 conf. v. 52 (perhaps also בְּעֶרְכָּךְ *according to ones estimation* Lev. 27, 2.)

(e) by איש; e. g. יִחְיֶה אִישׁ *one shall nourish a young cow* Jes. 7, 21; but rarely by הָאִישׁ; e. g. אָמַר הָאִישׁ *thus they said* 1 Sam. 9, 9.

(f) by repeating the verb in the form of a participle; e. g. יִפֹּל הַנֶּפֶל *if a man fall from thence* Deut. 22, 8 (seldom however in the plur.; e. g. נִטְעוּ נִטְעִים *they shall plant* Jer. 31, 5), or by adding a noun derived from a word which forms an integral part of the

sentence; e. g. **אַל יתְהַלֵּל חָכָם בְּחִכְמָתוֹ** *let no one glory in his wisdom* Jer. 9, 22.

**Rem. 1** On the contrary, in certain cases, the 3<sup>rd</sup> person plur. is to be translated as passive; e. g. **כָּנּוּ לִי** *and wearisome nights are appointed to me*; viz. by God, Job 7, 3; **יִסְחוּ מִמֶּנָּה** *they shall be rooted out of it* Pr. 2, 22. (conf. **יְהוֹדִיעוּן** *that the interpretation may be made known to the king* Dan. 2, 30; **הִנָּפְקוּ** *that were taken out of the temple* Dan. 5, 3).

5) When the subject is to be emphasised, it is placed separately as a personal pronoun before its predicate; e. g. **אֲנִי הֶעֱשֵׂיתִי** *I, I have made Abram rich* Gen. 14, 23; conf. Gen. 9, 7; 15, 15; Deut. 3, 24; Judg. 15, 18; 1 Kings 21, 7; Ps. 2, 6; 139, 2; occasionally also after the predicate; e. g. **כִּי אֲהָם** *that ye will not kill me yourselves* Judg. 15, 12. In later Hebrew it is found after the verb without adding any emphasis; e. g. **וְדִבַּרְתִּי אֲנִי** *I said within my heart* Eccles. 1, 16; Conf. 2, 11 ff.; **וְשִׁבַּחְתִּי אֲנִי** *and I commended mirth* Eccl. 8, 15.

**Rem. 2** In the writings of the poets and prophets we sometimes find a sudden transition from one person into another; e. g. **וַיִּשְׁמַן יִשְׁרוּן** *Feshurun waxed fat . . . . yea, thou art waxen fat* Deut. 32, 15; conf. Deut. 32, 17; Jes. 1, 29; 5, 8; 22, 16; 61, 7; Mal. 2, 15; Job. 16, 7; **וְאֲנִי כָרַקְבִּי אֶבְלָה** = **וְהוּא כָרַקְבִּי וְבָלָה** *though I waste away as a rotten thing* Job 13, 28.

N.B. This transition should not be confounded with that from the *oratio obliqua* into the *oratio recta*; e. g. Gen. 26, 7.

## § 20. Modifications of the verbal idea.

Modifications of the original sense of a verb, (such as

are found in other languages e. g. *ire, inire, exire, redire, transire*), by composition with prepositions and other words, do not exist in Hebrew, but are expressed:

- (a) by different verbal stems; e. g. הָלַךְ *to go*, בָּא *to go in*; יָצָא *to go out*, שָׁב *to go back* etc.
- (b) by constructing a verb with different prepositions; e. g. הָלַךְ *to go*; הָלַךְ אַחֲרַי *to go after, to follow* (German *nachgehen*) קָרָא *to call*; קָרָא לִי *to call to* (*zurufen*); קָרָא אַחֲרַי *to call after* (*nachrufen*); קָרָא בִּי *to call upon to invoke* (*anrufen*); נָפַל *to fall*; נָפַל עָלַי *to fall upon, to attack* (*anfallen*); נָפַל לִפְנֵי *to fall down before, to prostrate* (*niederfallen*); רָאָה *to see*; רָאָה בִּי *to look on, to behold* (*ansehen*) viz. *with pleasure or with revenge*. The further particulars of this rule belong to the sphere of the Lexicon.
- (c) by connecting the verb with other words; e. g. עָשָׂה כָּלָה *to destroy, to consume*; נָתַן בְּיָד *to give up, to deliver up*.

## § 21. Connection of two verbs into one idea.

1) Adverbs in Hebrew are frequently expressed by *verba finita*, which follow the same construction as that of the verbs with a relative meaning (the so called *Auxiliary verbs of mood*, as *I can, I will, I begin*).

2) A verb expressing the main action is connected with the verb serving as adverb:

A. in the form of an infinitive; e. g. וְיָכַלְתָּ עִמּוֹד *thou shalt be able to endure* Ex. 18, 23; לֹא נִסְתַּח בַּח בְּגִלְתָּהּ הִצִּיגָה *she dared not to set the sole of her foot upon*

*the ground* Deut. 28, 56; נָלֵאתִי נָשָׂא *I am weary to bear them* Jes. 1, 14; לֹא אָבוּ בְּדַרְכָּיו הָלוֹךְ *they would not walk in his ways* Jes. 42, 24; הִסְבַּלְתָּ עָשׂוֹ *thou hast done foolishly* Gen. 31, 28; וַיֹּסְפוּ עוֹד שְׂנֵא אֹתוֹ *they hated him still more* Gen. 37, 5; אֶחָל תֵּת (lit., *I will begin to put, etc.*) *this day will I for the first time put the dread of thee etc.*, Deut. 2, 25; וַהֲצַנַּע לָכֶת *to walk humbly* Michah 6, 8.

B. more frequently in the form of an infinitive with לְ; e. g. מְהֵרָה לְמָצָא *thou hast found quickly* Gen. 27, 20; נִחְבֵּאתָ לָכֶרֶם *thou didst flee secretly* Gen. 31, 27; וַיֹּאֵל לָלֶכֶת *and he assayed to go* 1 Sam. 17, 39; הִקְשִׁיתָ לְשֹׂאוֹל *thou hast asked a great thing* 2 Kings 2, 10.

**Rem. 1.** This construction is nearly always used in prose with the verbs, הוֹחֵל *to commence*, הוֹסִיף *to continue*, מְהֵרָה *to hasten*, הוֹרֵיחַ *to remove*, הוֹעֲמִיק *to make deep*, הוֹפְלִיא *to make wonderful* (even with the infinitive passive לְהוֹעִיז 2 Chr. 26, 15) חָרַל *to cease*, תָּם *to be ready, completed*, הוֹיֵב *to find good, to approve*, הוֹרֵבָה *to multiply* (and other similar verbs), יֶאֱבֹר *to will, to desire*, יִמָּאן *to refuse*, יִבְקֹשׁ *to seek*, יִכָּל *to be able*, יִלְמַד *to learn*, יִנָּתַן *to permit*.

This is moreover the usual construction with nomina which imply a verbal idea; e. g. אֵין לָבוֹא (lit. *there is no entering*) *no one may enter* Esther 4, 2; עֵתִיד לְכִידּוֹר *ready to seize upon* Job 15, 24.

**Rem. 2.** This construction is seldom found reversed, viz. that the infinitive is made to express the adverbial idea; e. g. עָשָׂה לְהַפְלִיא *who has acted wondrously* Joel 2, 26.

**Rem. 3.** In poetry however the לְ is, in all these cases, frequently omitted before the infinitive; e. g. אֵין עֲרֹךְ *there is nothing to be com-*

*pared unto thee* Ps. 40, 6. הַעֲתִידִים עִירַר *who will (lit. are ready) rouse up leviathan* Job 3, 8.

C. in the form of a *verbum finitum*, viz.

α in such a manner that both verbs agree as to the *tempus*, *modus*, *genus* and *numerus*, and are connected with ו conjunctive; e. g. וַיַּחַל נֹחַ וַיִּטַּע *and Noah began to plant* Geg. 9, 20; וַיֹּסֶף אַבְרָהָם וַיִּקַּח *and again Abram took a wife* Gen. 25; וַתִּמְהַר וַתֹּרֵד *and she let down quickly* Gen. 24, 18; הוֹאֵל נָא וְלֵין *do I pray thee tarry all night* Judg. 19, 6; וְשָׁבָה וְהָיְתָה *it shall be again unto destruction* Jes. 6, 13; חִמְדָּתִי וַיִּשְׁבָּתִי (lit. *I desired and I sat down*) *I sat down with pleasure* Cant. 2, 3.

β in such a manner that they agree in every thing except as to the *tempus*; viz. in the following order:

1) first the *actio imperfecta* and then the *actio perfecta*; e. g. וְלָמַעַן יִלְמְדוּ וַיִּרְאוּ *that they may learn to fear* Deut. 31, 12; אָשׁוּב וְלָקַחְתִּי *I will take back* Hosea 2, 11; תֵּשׁוּב וְנִבְנְתָה *it shall be built again* Dan. 9, 25.

2) first the *actio perfecta* and then the *actio imperfecta*; e. g. וְלוֹ הוּאֵלְנוּ וַנִּשָּׁב *would that we had been content to dwell* Jos. 7, 7; יָבֵעֵתִי וְאֶמְצָאֶהוּ *shall I be able to find it* Job. 23, 3; וַיִּשְׁבָּתִי אֲנִי וַאֲרָאָה *and again I saw* Eccl. 4, 1. 7.

γ in such a manner that they agree in all things except as to the *modus*; e. g. תֵּשׁוּבוּ וּבֵאוּ נָא *return ye again, I pray* Job. 17, 10.

δ in such a manner that they agree in all points, but are not connected by ו conjunctive (*asyndeton*); e. g. רָשׁ הָחֵל לְרֹשׁ *commence to possess it* Deut. 2, 24; הָרַב



בְּכִסְנִי *wash me still more* Ps. 51, 4; הוֹאִילֹו קָנוּ *be pleased to look upon me* Job 6, 28; אֲשׁוּבָה אֶרְעָה *I will again feed thy flock* Gen. 30, 31; אַל תִּרְבוּ תַּדְבְּרוּ *talk no more* 1 Sam. 2, 3; מִלֵּאוּ קְרָאוּ *cry ye aloud* Jer. 4, 5; הִשְׁפִּילוּ יִשְׁבוּ *sit ye down low* Jer. 13, 18; הֵעֲמִיקוּ שְׁחָתוּ *they have deeply corrupted themselves* Hos. 9, 9; מָהֵרוּ שָׁכַחוּ *they soon forgot* Ps. 106, 13; פָּנֹה נָתַן *he giveth liberally* Ps. 112, 9.

**Rem. 4** The construction *with* ו conjunctive is the usual one in prose, and that *without* ו conjunctive the usual one in poetry. The latter however, is now and then also found in prose; e. g. הוֹאִיל מֹשֶׁה בָּאָר *and Moses began to declare* Deut. 1, 5; תָּכְמוּ נִכְרְתוּ *they were wholly cut off* Jos. 3, 16; הִחְרָה הַחַוּיֹק *he earnestly repaired* Neh. 3, 20; נִפְרָצָה נִשְׁלַחַה *let us send abroad every where unto our brethren* 1 Chr. 13, 2.

**Rem. 5** Also in the construction *without* ו conjunctive it may happen that both verbs differ as to the *tempus*; e. g. וְשַׁלַּשְׁתָּ הַיּוֹם *and on the third day thou shalt go down* 1 Sam. 20, 19; לֹא יִדְעָתִי אֲכַנֶּה *I cannot give titles* Job. 32, 22. In this case the first verb is sometimes expressed by a participle; e. g. מִשְׁבִּימִי בִבְקֹר שֶׁבֶר יִרְדּוּ *who early in the morning seek for strong drink* Jes. 5, 11; חֲפִץ יִגְדִּיל . . . . . *it pleased him to magnify* Jes 42, 21.

**Rem. 6** It is a bold and unusual construction when the two verbs differ in *person* and *number*; e. g. אוּלַי אוֹכֵל נֹכַח בּוֹ *we shall perhaps be able to smite them* (lit. *I shall perhaps prevail that we may smite them*) Num. 22, 6; לֹא תוֹסִיפִי יִקְרָאוּ לָךְ *thou shalt no more be called* (lit. *thou shalt not continue that they call thee*) Jes. 47, 1. <sup>1)</sup>

1) This place in Jes. may, however, be also explained according to § 19, 4 rem. 1.

D. in the form of a participle or of a verbal adjective; e. g. הֵחֵלּוּ כְּחוֹת *had begun to wax dim* 1 Sam. 3, 2; יוֹדֵעַ מְעַנֵּן *who is able to play* (as regards the participle יוֹדֵעַ conf. Rem. 5) 1 Sam. 16, 16; בְּהִתְיַמֵּד שׁוֹדֵד *when thou shalt have ceased to spoil* Jes. 33, 1<sup>1)</sup>.

3) The verb expressing the main action is not unfrequently entirely omitted, so that it must be supplied from the context; e. g. מְהֵרִי וּקְהִי = מִהֵרִי (take) *quickly* Gen. 18, 6; וַיִּתְּחֲדוּ לְרֵאוֹת = וַיִּתְּחֲדוּ *and they regarded one another trembling* Gen. 42, 28; וַיִּתְּמְהוּ לְרֵאוֹת = וַיִּתְּמְהוּ *and they regarded one another with astonishment* Gen. 43, 33 (Conf. Jes. 13, 8); יִדְרְשׁוּ לְשֹׂאֵל = יִדְרְשׁוּ *they shall anxiously inquire* Jes. 11, 10 (Conf. 8, 19); פָּתַח וַיִּשְׁלַחֵם = פָּתַח *that sent not its prisoners home in freedom* Jes. 14, 17; הִתְרִישׁוּ = הִתְרִישׁוּ *come hear me in silence* Jes. 41, 1; הִתְרִישׁוּ מִמֶּנִּי = הִתְרִישׁוּ *depart from me in silence* Job 13, 13; עֲנִיתִי וְהִצַּלְתִּי = עֲנִיתִי *and from the horns of the wild-oxen deliver me in answer to my prayer* Ps. 22, 22.<sup>2)</sup>

Hence one always says מָלָא אַחֲרֵי = מָלָא אַחֲרֵי *to follow sincerely*.

1) שׁוֹדֵד may be also considered as an infinitive, and would then belong to the examples of A.

2) It is not necessary, however, to reckon as belonging to this rule such places as Ps. 74, 7; and 89, 40, where הִלֵּל may be the פִּעֵל of a denominativum of הָלַל *slain*, with the signification *to cast down, to destroy*.

## CHAPTER V — THE NOMINAL FORMS.

## § 22. The Infinitive.

1) The use of the infinitive in Hebrew is exceedingly frequent, and since it is a verbal substantive it belongs as well to nouns as to verbs, forming a transition from the one to the other, and following the construction of both.

2) One consequence of this is that it follows the construction of the noun and at the same time governs an object, as if it were a *verbum finitum*; e. g. בָּלְדָה אֹתָם *when she bare them* (lit. *in baring them*) Gen. 25, 26; בָּפְגַעוּ בוֹ *when he met him* (lit. *in his meeting him*) Num. 35, 19; מְלֵאָה הָאָרֶץ דַּעַת אֵת ה' *the earth is full of the knowledge of the Lord* (lit. *of knowing the Lord*) Jes. 11, 9; לֹא נִסְתָּה בְּהִרְבֵּלָהּ הָצֵגַ עַל הָאָרֶץ *who would not venture to set the sole of her foot upon the earth* Deut. 28, 56; בְּחַמְלַת ה' עָלֵינוּ *the Lord being merciful unto them* Gen. 19, 16; בְּשִׁנְאָת ה' אֹתָנוּ *because the Lord hated us* Deut. 1, 27; וּבַיּוֹם הַקִּים אֶת הַמִּשְׁכָּן *and on the day that the tabernacle was reared up* Numb. 9, 15; הֲלֹא הָיָא הַדַּעַת אֹתִי *was not this knowing me?* Jer. 22, 16.

3) The infinitive occurs also as a pure substantive, without governing an object, taking the place of a *nomen regens* or *nomen rectum*, of the subject, object, or attribute, or is connected with pronominal suffixes or prepositions; in a word, it is entirely constructed as if it were a noun without the grammatical cha-

racter of a verb; e. g. *לֹא טוֹב הָיִוֹת הָאָדָם לְבָדּוּ* *it is not good that man should be alone* Gen. 2, 18; *עַתָּה הָאָסַף* *the time that the cattle should be gathered together* Gen. 29, 7; *וְאֵין מַיִם לְשִׁתּוֹת הָעָם* *there was no water for the people to drink* Ex. 17, 1; *גַּם עֲנֹשׁ לְצַדִּיק לֹא טוֹב* *also to punish the righteous is not good* Prov. 17, 26; *עַל אֲמָרָךְ* *because thou sayest* Jer. 2, 35; *וַתִּכְהֶיךָ עֵינָיו מֵרְאוֹת* *and his eyes were dim so that he could not see* Gen. 27, 1.

4) Further, the infinitive is frequently used as object of a *verbum finitum* or *participium* of the same stem, and is then placed either before or after it. Thus it generally serves to modify or emphasise the action (conf. § 28, 6), or to express a repetition or continuation; e. g. *תִּמְלֹךְ הִמְלֹךְ* *wouldst thou perhaps reign over us* Gen. 37, 8; *הָלַךְ הִלַּכְתָּ בִּי נִכְסֶיךָ נִכְסַפְתָּ* *and now thou art gone away because thou sore longedst* Gen. 31, 30; *הָעֵד הָעֵד בָּנוּ הָאִישׁ* *the man has expressly warned us* Gen. 43, 3; *לֹא הוֹרִישׁוּ הוֹרִישׁוּ* *but he could not wholly drive them out* Judg. 1, 28; *שָׁמְעוּ שָׁמְעוּ וְאַל תִּבְיִנוּ וְרָאוּ וְרָאוּ* *ye hear continually but ye understand not, ye see continually but ye perceive not* Jes. 6, 9; *אָמְרוּ אָמְרוּ וְאַל תִּבְיִנוּ וְרָאוּ וְרָאוּ* *they say continually unto them that hate me* Jer. 23, 17.

When the infinitive stands after the *verbum finitum*, which frequently occurs with *הָלַךְ*, then another infinitive or participle, or even finite verb, of a different stem is frequently added; e. g. *וַיֵּצֵא וַיָּצֵא וַיָּשׁוּב* *and it went to and fro* Gen. 8, 7; *וַיִּגְּף וַיִּגְּף וַיִּרְפּוּא* *he shall smite and shall again heal* Jes. 19, 22; *וַיִּלְךָ וַיִּלְךָ וַיִּגְּרֵל* *and*

*he waxed continually greater* Gen. 26, 13; וַיֵּצֵא וַיִּצְוֹא וַיִּמְקַלֵּל *and as he came out he cursed* 2 Sam. 16, 5; הָלְכִים הָלוּךְ *blowing with the trumpets as they went on* Jos. 6, 13.

**Rem. 1** The infinitive, when it is connected in this manner with a *verbum finitum*, need not agree with it as to the conjugation (בְּנִינִין); e. g. מָרַף מֵרַף יוֹסֵף *Joseph is without doubt torn into pieces* Gen. 37, 33; וְהִפְדָּה לֹא מָרַף יִמָּרַף *if it be indeed torn into pieces* Ex. 22, 12; נִפְדָּתָה וְנִפְדָּתָה *and not at all redeemed* Lev. 19, 20; עֲרִיָה תַעֲוֹר מִשֶּׁתֶּךָ *thy bow was made quite bare* Hab. 3, 9.

**Rem. 2** In negative sentences the negation is placed between the infinitive and the finite verb; e. g. לֹא נִפְדָּתָה וְנִפְדָּתָה Lev. 19, 20; וְהוֹרִישׁ לֹא הוֹרִישׁוּ Judg. 1, 28; 15, 13; 1 Kings 3, 27; but it very seldom precedes; e. g. לֹא מוֹת תִּמָּתוּן *ye shall not surely die* Gen. 3, 4; Ps. 49, 8; Amos 9, 8.

**Rem. 3** We shall see later on (§ 32, 5) that, like the infinitive, nouns also are commonly connected as objects with a *verbum finitum* and that a noun sometimes takes the place of an infinitive; e. g. לֹא יוֹכְלוּ נָקִיין *shall they not be capable of escaping punishment* Hosea 8, 5.

5) On the other hand, the infinitive is not unfrequently used instead of a *verbum finitum*, both with or without a preceding *verbum finitum*.

A. after a preceding *verbum finitum*:

α after the עָבַר; e. g. וַיַּחֲזֹר אֹתוֹ .... וְנִגְלִיתִי *did I reveal myself .... and choose him?* 1 Sam. 2, 28; נִכְתָּב וְנִתְּחַם בְּמַטְעַת הַמֶּלֶךְ וְנִשְׁלָחוּ סְפָרִים *it was written, and it was sealed with the king's ring; and letters were sent* Esther 3, 13.

β after עָבַר with ו conversive; e. g. וְהִמָּר ... עָלָיו *and he shall be angry with him* Gen. 27, 41.

עָלָיו *and they shall mourn for him, and bitterly weep for him* Zech. 12, 10.

γ after the עָתִיד; e. g. אוֹ קָנָה ..... מִמָּכָר *if thou sell aught ..... or buy* Lev. 25, 14; מוֹת יוֹמָת *the man shall be surely put to death, all the congregation shall stone him.* Num. 15, 35.

δ after עָתִיד with ו conversive; e. g. וַיָּרִיב אֹתוֹ ..... וַיַּנְחֵן *and he made him to ride ..... and he set him* Gen. 41, 43.

Rem. 4 Sometimes even after a participle; e. g. נִכְתָּב בִּשְׁם הַמֶּלֶךְ *written in the king's name and sealed* Esther 8, 8.

B. without a preceding *verbum finitum*, and consequently, in the beginning of the sentence:

α instead of the עָבַר (more or less like the Latin *Infinitivus Historicus*); e. g. אָלֶּה וּבָחַשׁ וּרְצַח וְגָנַב וּנְאָף *they swear, they lie, they kill, they steal, they commit adultery* Hos. 4, 2.

β instead of the עָתִיד; e. g. אָכֹל וְהוֹתֵר *they shall eat and leave thereof* 2 Kings 4, 43.

γ frequently instead of the imperative; e. g. זָכוֹר אֵת הַיּוֹם *remember this day* Ex. 13, 3; שְׁמֹר אֵת יוֹם הַשַּׁבָּת *observe the sabbath day* Deut. 5, 12.

In all these instances the intention appears to be to add emphasis and force to the idea.

Rem. 5 When the infinitive takes the place of a *verbum finitum*, the subject may be added to it; e. g. הַמּוֹל לְכָל זָכָר *every male among you shall be circumcised* Gen. 17, 10; הַקִּרְבִּי אֶתָּה בְּנֵי אֶחָדָן *the sons*

*of Aaron shall offer it* Lev. 6, 7; הָעֵדָה כָּל הַבְּנִים רָגַם אֹתוֹ *all the congregation shall stone him with stones* Num. 15, 35; פָּגוּשׁ דָּב שָׂכּוּל; בְּאִישׁ *let a bear robbed of her whelps meet a man* Prov. 17, 12.

### § 23. Use of the Participle.

1) Since the participle is a verbal adjective it is partly used as an adjective, partly as a verb, and follows the construction of both.

2) As for its signification, it may express as well the past and future, as an action which takes place the moment the writer speaks; e. g. אֲשֶׁר הָאֱלֹהִים עֹשֶׂה *what God will do* Gen. 41, 25; מֵת *dead*; נוֹלָד *born*; לְעַם נוֹלָד *to a people that shall be born* Ps. 22, 32; וְעַם יִבְרָא *a people which shall be created* Ps. 102, 19; אֲדַבֵּר *my Lord speaketh* Num. 32, 27; אֲשֶׁר אַתֶּם נֹרִים שָׁם *the land wherein ye (now) sojourn* Jer. 35, 7. In like manner it generally signifies the present.

The בִּינוּנִי פָּעוּל (part. passivum) of קָל however has almost exclusively the meaning of something past.

Rem. 1. The בִּינוּנִי פָּעוּל sometimes expresses an enduring quality, while the בִּינוּנִי פּוֹעֵל only denotes a momentary condition; e. c. בְּמוֹחַ *confident (always)* בּוֹטֵחַ *to have confidence (under certain circumstances)*; שָׂכּוּן (permanent) *inhabitant* שׁוֹכֵן *a sojourner*; אֲחֻזֵּי חֶרֶב *who are able to handle the sword* Cant. 3, 8 אֲחֻזֵּי חֶרֶב would mean: *who have girded on the sword.* (conf. § 4, 2).

3) When the participle takes the place of a *verbum finitum*, with or without הִיָּה, it has in most cases the signification of the present; e. g. יִרְאֵ אֶנְכִּי אֹתוֹ *he will see me*.

for I fear him Gen. 32, 12; *אֲשֶׁר אָתָּה עֹשֶׂה* which thou doest Ex. 18, 17; *וְנִתְּהָ הָיָה יָבֵשׁ וְנִתְּהָ* and now behold it is dry and is become mouldy Jos. 9, 12.

Not unfrequently however it stands instead of the future; e. g. *כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מִמָּטָר* for yet seven days and I will cause it to rain Gen. 7, 4; *וְיָרַשׁ אֹתִי* will inherit from me Gen. 15, 3 (conf. *וְיִרְשֶׁךָ* v. 4); *דָּן אָנֹכִי* I shall judge Gen. 15, 14. Often also it occurs instead of the imperfect; e. g. *וְהָיָה יֹשֵׁב* as he sat Gen. 18, 1; *וּמֹשֶׁה רָעָה* and Moses pastured the flock Ex. 3, 1; or of the perfect; e. g. *עֵינֶיכֶם הָרְאוּ* your eyes have seen Deut. 4, 3.

**Rem. 2** When the participle has the signification of a *verbum finitum* whether in the present, perfect, or future, it is frequently preceded by *הָיָה*; e. g. *הָיָה עֹשֶׂהוּ אֶחָיו מִתְבַּחֵם לֵךְ לְהָרְגֵהוּ* behold thy brother Esau thinks to kill thee Gen. 27, 42; *וְהָיָה עֹמֵד עַל הַיָּאֵר* that he stood by the river Gen. 41, 1; *וְהָיָה מְבִיא אֶת הַמַּבּוּל* and I will bring the flood of waters Gen. 6, 17.

4) Sometimes a sentence commences with a participle having the signification of a *verbum finitum*, and is continued by a *verbum finitum* in *עָבַר* or *עָתִיד* with or without *ו* conversive or *ו* conjunctive.

(a) with a *verbum* in *עָבַר*; e. g. *אֱלֹהִים מוֹשִׁיב יְהוּדִים* *אֶךְ סוֹרְרִים שָׁבְנוּ צִיּוֹחָה בֵּיתָה*.... *God maketh the desolate to return home.... but the rebellious to dwell in a parched land* Ps. 68, 7.

(b) with a verb in *עָבַר* with *ו* conversive; e. g. *אָנֹכִי מֹת וְהָיָה אֱלֹהִים* I am dying, but God shall be with you Gen. 48, 21.



- (c) with a verb in עָבַר with ו conjunctive; e. g. שׁוֹפֵךְ בּוֹז עַל נְדִיבִים וְקִזְוִים אֶפְיָקִים רָפָה *he poureth contempt upon the princes and looseth the belt of the strong* Job. 12, 21.
- (d) with a verb in עָתִיד; e. g. הָשֵׁם נְבוּלֶךָ שְׁלוֹם חֶלֶב חֲטִים *he maketh thy border peace, he filleth thee with the fat of wheat* Ps. 147, 14 conf. v. 15.
- (e) with a verb in עָתִיד with ו conversive; e. g. כִּי לִי וַיָּבֵא אִפּוֹא הוּא הַצֹּד צִיד וַיָּבֵא לִי *who then is he that hath caught venison, and brought it to me* Gen. 27, 33.
- (f) with a verb in עָתִיד with ו conjunctive; e. g. מוֹלִיךְ יוֹעֲצִים שׁוֹלֵל וְשֹׁפְטִים יְהוּלֵל *he leadeth counsellors away as spoil, and judges he maketh fools* Job. 12, 17 conf. vv. 19 ff.

Rem. 3. When the subject has not been named before, a personal pronoun is added to the participle as subject. Sometimes, however, this pronoun is omitted, and must be supplied from the context; e. g. with the 1<sup>st</sup> pers. כִּי פָעַל פָּעַל בְּיָמֶיךָ (supply אֲנֹכִי from v. 6) *for I work a work in your days* Hab. 1, 5; with the 2<sup>d</sup> pers. וְחַוֵּאתָ נַפְשְׁךָ *and thou hast sinned against thy soul* Hab. 2, 10; with the 3<sup>d</sup> pers. וַהֲבִיחָה עֹמֵד עַל הַגְּמָלִים *and behold he stood by the camels*. Gen. 24, 30. Conf. Gen. 32, 7; 37, 15; 38, 24; 39, 22 (plur.); Jes. 26, 3; 33, 5.

5) A participle of the same stem as the verb to which it belongs is not unfrequently used to express the indefinite idea: *one, somebody*, e. g. וְכִי יָמוּת כָּתוּב *if anyone die* Num. 6, 9; כִּי יִפֹּל הַנֶּפֶל *if anyone fall* Deut. 22, 8; וְשִׁמְעוֹ הַשָּׁמַע *whosoever heareth it* 2 Sam. 17, 9; לֹא יִדְרֹךְ *no one shall tread* Jes. 16, 10; יִרְאֶה הָרְאָה *anyone who seeth it* Jes. 28, 4; יִחַרֶשׁ הַחֹרֶשׁ *doth anyone plough*

Jes. 28, 24; וְלֹא יִמָּלֵט לָהֶם פָּלִיט *there shall not one of them flee away, there shall not one of them escape* Amos 9, 1.

6) As regards its construction also, the twofold character of the participle should be borne in mind. When used as an adjective it follows the rules of the adjectives (conf. § 4; gramm. §§ 66, 68, 69.), while with a verbal meaning it follows the construction of the verb, taking the verbal suffixes and not the nominal; e. g. חָפֵץ רָשָׁע *who hath pleasure in wickedness* Ps. 5, 5; הָרְדִים בָּעָם *who ruled over the people* 1 Kings 9, 23; יִרְשׁ אֹתִי *shall inherit from me* Gen. 15, 3; עָשָׂנִי *who has created me* Job. 31, 15.

Rem. 4 A combination of both constructions is found in the expression מִשְׁרָתִי אֹתִי *who minister unto me* Jer. 33, 22.

Rem. 5 Owing to the st. constr. a somewhat free construction is often employed with the participle; e. g. שָׁבִי פֶשַׁע *who turn (from) transgression* Jes. 59, 20; יוֹרְדֵי בֹר *who go down (into) the abyss* Jes. 38, 18; שֹׁכְבֵי קֶבֶר *who lie in the grave* Ps. 88, 6. (conf. § 5, 4). The same construction is obtained by means of the nominal suffixes; the expressions קָמִי and קָמָיו, for instance, have the same meaning as קָמִים עָלַי and קָמִים עָלָיו *who stand up against me or against him*.

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## PART III.

## THE PARTICLES.

CHAPTER VI. — ADVERBS AND ADVERBIAL  
EXPRESSIONS.

## § 24 Adverbs.

1) The adverbs not only serve to determine verbs, verbal expressions, and adjectives, but they occur also as the determination of a noun. (Compare ἡ χθὲς ἡμέρα).

As such they stand:

(a) as opposition after the noun; e. g. תְּבוּנָה רַבָּה מְאֹד *very much understanding* 1 Kings 5, 9; אַנְשִׁים מְעַט *a few men* Neh. 2, 12.

(b) connected in st. constr. with the noun; e. g. דָּמֵי הַנֶּם *innocent blood*, (*blood shed without cause*) 1 King 2, 31; עֵד הַנֶּם *a false witness*, (*a witness without cause*) Prov. 24; 28; עֹלֶת תָּמִיד *a continual burnt offering* Num. 28, 6; אֱלֹהֵי מִקְרֹב and אֱלֹהֵי מֵרָחוֹק *a God at hand, a God afar off* Jer. 23, 23.

Rem. 1 The adverb is in this case entirely considered as a noun, which is also evident from the fact that prepositions are prefixed to it; e. g. וְכֵן = וּבֵן and thus Esther 4, 16; אֶל־הֵנָּם *in vain* Ez. 6, 10.

2) The repetition of an adverb expresses the enduring increase or the intensity of the determination; e. g. מְטָה מְטָה *lower and lower* Deut. 28, 43; מְעַט מְעַט *by little and little* Ex. 23, 30; מְאֹד מְאֹד מְאֹד *very much* Gen. 7, 19.

3) Several of the particles do not exactly refer to the nearest following word, but to the nearest following sentence, sometimes even to the main sentence which follows after the subordinate sentence containing the particle; e. g. with *אָז*; *וְיַעֲנֶה* *וְה'* *תִּקְרָא* *וְה'* *אָז* *then the Eternal, when thou callest, will hear thee* Jes. 58, 9; *אָז יִקְרְאוּנִי וְאֶעֱנֶה* *אָז* *וְלֹא אֶעֱנֶה* *then will I not answer when they call on me* Prov. 1, 28.

with *גַּם* *וְכָלְכֶם יִתֵּן בְּנִיְשֵׁי שְׂדוֹת וּבְכַרְמִים* *גַּם* *the son of Jesse will certainly also give every one of you fields and vineyards* I Sam. 22, 7; *גַּם* *אֶסְרֶנּוּ מִבּוֹר* *גַּם* *I also release thine prisoners out of the pit* Zech. 9, 11.

with *בָּרַק* *לֹא יַגִּיעוּ* *בָּרַק* *.... אֵלָיו* *him alone they shall not touch* Ps. 32, 6; *בָּרַק בְּדָרוֹן יִתֵּן בְּצָה* *by insolence one produceth only contention.* Prov. 13, 10.

with interrogative particles See § 26, 8.

The same thing occurs with certain conjunctions; e. g. Deut. 8, 12, where *כִּן* refers to v. 14; (Conf. Rashi on Ex. 23, 5) and with particles of negation, as *לֹא* e. g. Deut. 22, 1.

Rem. 2. Concerning the manner of expressing adverbial ideas by means of verbs, see § 21.

## § 25. Words expressing negation.

1) The principal adverbs of negation are:

*לֹא* (as noun in *כְּחֵיב* Job 6, 21) *not*;

*אַל* (as noun Job 24, 25) *not so*;

*אֵין* (opposite of *יֵשׁ*) *it is not*;

*עַד* *not yet*;

אִם *no more*, (אִם־ with the prolonged ending י־ is only found in the expression אֲנִי וְאִם־ עוֹד *I am, and there is none else beside me* Jes. 47, 8. 10; Zeph. 2, 15).

Almost exclusively poetic are בְּלִי, בְּלִי, בְּלִי *not*.

Rem. 1. אֵל is also used as a negative conjunction = כִּי־לֹא, *that not, lest*. (Conf. § 28, 5 E γ) e. g. אֵל יִמְשְׁלוּ בִי *lest they should have dominion over me* Ps. 19, 14.

2) Regarding the use of these adverbs the following points should be remarked.

A. as to לֹא.

α לֹא serves principally as an *objective* and *unconditional* negation, and hence it is usually connected with עָבַר or עָתִיד in the indicative. As to the עָתִיד with לֹא to express a prohibition see § 15, 4.

Rem. 2 לֹא seldom occurs in a nominal sentence instead of אֵין; e. g. וְלֹא יִשְׁבֹּט אֱלֹהִים עֲלֵיהֶם *and no rod of God is upon them* Job. 21, 9.

β לֹא connected with כֹּל, when the latter is not followed by ה' הִירֵיעָה or by another determination (hence, used in a general and indefinite sense, § 3, 10, Rem. 3), means: *none, none at all (nullus, ne-personne, ne-rien)*; e. g. כֹּל מְלָאכָה לֹא יַעֲשֶׂה *no work shall be done* Ex. 12, 16; כֹּל דְּבָרָיו לֹא יַעֲנֶה *to none of his words he will answer* Job 33, 13; (or, as is more usual לֹא followed by כֹּל) וְלֹא נֹתַר כֹּל יֶרֶק (כֹּל) *and no green thing was left* Ex. 10, 15; לֹא יֵאָנֶה *no mischief shall happen to the righteous* Prov. 12, 21; וְלֹא יָשׁוּב כִּפְנֵי כֹל *and turneth not away for any* Prov. 30, 30; וּמִמְלָכָה כֹּל גּוֹי *and from the kingdom of every nation* Ps. 138, 16.

*for no God of any nation or kingdom was able* 2 Chr. 32, 15.

If however **כָּל** is determined, it has, when connected with **לֹא**, a different signification; e. g. **וְכָלּוּ** **לֹא** **הָרָאָה** *but thou shalt not see the whole of it* Num. 23, 13.

Rem. 3. In like manner **אֵין** with **כָּל**; e. g. **וְכָל רִיחַ אֵין בְּקִרְבּוֹ** *and there is no breath at all in the midst of it* Hab. 2, 19; **אֵין כָּל חֲדָשׁ** *there is nothing new* Ecc. 1, 9. On the same principle **לֹא** .... **אִישׁ** = *no one, nobody*; e. g. **לֹא יִכְלֶה אִישׁ מִמֶּנּוּ** *no one of us shall withhold* Gen. 23, 6.

**לֹא** is also used absolutely as a negative answer: *nay, no*; e. g. **וַיֹּאמְרוּ לֹא** *they said: no* Gen. 19, 2; **לֹא אֶדְּרוֹא יֵשׁוּעַ** *nay, my lord* Gen. 42, 10; **לֹא אֶדְּרוֹא יֵשׁוּעַ** *he would only give heed unto me* Job 23, 6 (conf. § 26, 9).

**לֹא** is sometimes connected with a noun or adjective, with which it forms a sort of *compound*; e. g. **לֹא-אֱלֹהִים** *a no-god*; **לֹא-דָבָר** *a nothing*; **לֹא-חַסִּיד** *an impious* Deut. 32, 21; Amos 6, 13; Ps. 43, 1.

Rem. 4. Concerning the place of **לֹא** in the sentence conf. § 40, 1 and Rem. 1.

B. As to **אֵל**.

**אֵל** denotes a *subjective* and *conditional* negation and is, by preference, construed with the *jussive*; e. g. **אֵל יָבוֹא** *may he not come, or, let him not come*, (conf. § 17, 3 b).

**אֵל** (like **לֹא** see A **לֹא**) is sometimes used also in an

absolute sense = *nay, not so* (conf.  $\mu\eta = \mu\eta \gamma\epsilon\nu\eta\tau\alpha\iota$ )

e. g.  $\text{אֶל בָּנָי} \text{ nay, my daughters, Ruth 1, 33; } \text{אֶל-נָא} \text{ not so Gen. 19, 18; 33, 10 (Conf. § 26, 9).}$

**Rem. 5.** Places such as Joel 2, 13  $\text{וְקַרְעוּ לְבַבְכֶּם וְאֵל בְּגָדֵיכֶם} \text{ rend your hearts and not your garments; Am. 5, 14 } \text{רְדְּשׁוּ טוֹב וְאֵל רָע} \text{ seek good, and not evil, should not be considered as belonging to rule } \beta, \text{ for the verbs } \text{וְקַרְעוּ} \text{ and } \text{רְדְּשׁוּ} \text{ are to be supplied after } \text{אֵל}. \text{ Similarly, 2 Sam. 1, 21 } \text{אֵל מַלְאָךְ וְאֵל קָטָר} \text{ let there be no dew, nor rain; Jes. 62, 6; Ps. 83, 2 } \text{אֵל דָּמִי} \text{ let there be no silence (or rest), do not belong to it, because } \text{אֵל} \text{ is elliptical for } \text{אֵל יְהוֹי דָּמִי, אֵל יְהוֹי מַלְאָךְ}.$

**Rem. 6.** Concerning the interrogative use of  $\text{אֵל}$ , see § 26, Rem. 9.

C. As to  $\text{אֵין}$ .

$\alpha$   $\text{אֵין}$  (st. constr. of  $\text{אֵין}$ ) is the negation of  $\text{יֵשׁ}$ , and implies the verb *to be* as to all its tenses; e. g.  $\text{אֵין יוֹסֵף בְּבֹר} \text{ Joseph was not in the pit Gen. 37, 29; } \text{אֵין ה' בְּקִרְבָּנֶם} \text{ the Eternal is not amongst you Num. 14, 42. Hence the positive formulas with } \text{יֵשׁ} \text{ are negatively expressed by } \text{אֵין}; \text{ e. g. } \text{יֵשׁ לִּי יָד} \text{ I have it in my power Gen. 31, 29; } \text{אֵין לָנוּ יָד} \text{ we have it not in our power Neh. 5, 5.}$

$\beta$  A further consequence of this is:

1. that a personal pronoun, which is subject of a sentence with  $\text{אֵין}$ , is joined to it as a suffix, as  $\text{אֵינִי} \text{ I am not, } \text{אֵינִי} \text{ I was not } \text{אֵינִי} \text{ I shall not be; } \text{אֵינִי, אֵינִי} \text{ etc.}$
2. that the verb, which is predicate of a sentence with  $\text{אֵין}$  always takes the form of a participle (because in  $\text{אֵין}$  the verb *to be* is already implied); e. g.  $\\text{אֵין נָתַן} \text{ I will not give Ex. 5, 10; } \text{אֵין נָתַן} \text{ no}$

*straw is given* Ex. 5, 16; אֵינְךָ מְשַׁלֵּם *if thou wilt not let my people go* Ex. 8, 17; מֵאַמִּינִים אֵינְכֶם *ye did not believe* Deut. 1, 32.

Rem. 7. Once, Jer. 38, 5, אֵין is found constructed with a *verbum finitum*: כִּי אֵין הַמֶּלֶךְ יוּבֵל אֶתְכֶם דָּבָר *for the king cannot do any thing against you*.

γ Just as יֵשׁ signifies: *to exist, to be present, to be at hand*, so אֵין expresses the contrary; e. g. וְאֵינִי *and he was no more* Gen. 5, 24; וְהָאֶחָד אֵינִי *and one is not* Gen. 42, 13; וְאֵינִם *and they are not* Jer. 10, 20.

Rem. 8. אֵין is sometimes separated from the word to which it belongs by another word; e. g. from its participle אֵין בְּפִיחוֹ נְכוֹנָה *there is no sincerity in his mouth* Ps. 5, 10; or from its noun (especially by the smaller words such as לֹא, גַּם or by a determination of place), אֵין לָהּ וְלֹד *she had no child* Gen. 11, 30; אֵין לֹא סִנְפִיר *that have no fins* Lev. 11, 10, 12; אֵין בּוֹ מָתָם *there is no soundness in it* Jes. 1, 6; אֵין בְּמוֹת זְכָרָךְ *in death there is no remembrance of thee* Ps. 6, 6; וְאֵין בְּרוּחוֹ רְמִיָּה *and in whose spirit there is no guile* Ps. 32, 2. The same sometimes occurs with אֵל; e. g. אֵל בְּאַפִּי תוֹכִיחֵנִי *rebuke me not in thine anger* Ps. 6, 2.

It should be noticed also that the usual order of אֵין and its noun or participle is sometimes reversed; e. g. אֲשֶׁר מִים אֵין לָהּ *that has no water* Jes. 1, 30; וּפֶתֶר אֵין אֹתוֹ *and there is none to interpret it* Gen. 40, 8.

Rem. 9. In Neh. 4, 17 we find אֵין connected first with אֲנִי, then with other subjects, and finally all these comprised in אֲנַחְנִי.

Rem. 10. In Job 35, 15 כִּי אֵין פָּקַד אָפּוֹ *but now his anger is withheld* אֵין stands before עָבַר to emphasise the negation. In like manner



אֵין emphasises the negation in אֵין וְלֹא־יִהְיֶה Jes. 45, 21 and אֵין בְּלֹא־יִהְיֶה Hos. 13, 4 *there is none beside me*.

δ Further אֵין is now and then connected with a noun for the purpose of expressing a negative adjective; e. g. אֵין אֱמָנָה *powerless* Jes. 40, 29; אֵין עֵינַיִם *blind* Jes. 59, 10; אֵין כְּמִסְפָּר *innumerable* Joel 1, 6; אֵין אֱמָנָה *powerless* Ps. 88, 5; אֵין חֶקֶר *unsearchable* Prov. 25, 3.

Rem. 11. אֵי (an abbreviation of אֵין 1 Sam. 21, 9 = אֵין, אֵין) is sometimes connected in a similar manner אֵי נָקִי *not innocent* Job 22, 30.

D. מָהְרָם *not yet*, (like the adverb אֲזַי) is generally construed with the עָתִיד even when the verb expresses an *actio perfecta*. It is rarely construed with the עָבֵר; e. g. מָהְרָם יָדַע *he did not yet know* 1 Sam. 3, 7.

E. The poetic negation בֹּל *not*, is almost exclusively connected with a *verbum finitum*. The exceptions where it is found with the infinitive are very rare; e. g. בֹּל קָרֹב אֵלַיךְ *they come not near unto thee*. Ps. 32, 9.

F. The equally poetic בְּלִי is (like לֹא see A δ) and אֵין C δ) sometimes connected with a noun to express the negation of the latter's idea; e. g. בְּלִי חֶק *beyond measure* Jes 5, 14.

3) The other particles of negation are mostly all exclusively used as conjunctions.

Concerning them the following particulars should be remarked.

(a) לְבִלְתִּי (st. constr. of בָּלַת *to disappear, to cease to exist*, from the stem בָּלָה, with the termination י

see gramm. § 60 D., and the letter preposition לְ) is usually construed with the infinitive, to express the negation of an action; e. g. לֹא־אָכַל מִמֶּנּוּ *not to eat of it* Gen. 3, 11; rarely with a verbum finitum in the sense of: *that not, lest*; e. g. לֹא־חָשַׁב *that none doth return from his wickedness* Jer. 23, 14; or *without (quin)* וְלֹא־חָשַׁב רָאוּ *who follow their own spirit without seeing* Ez. 13, 3.

- (b) פֶּן (litt. *removing, taking away* stem פָּנָה) *lest, that not*, stands at the beginning of a sentence, which expresses fear or anxiety, especially after the verbs: *to fear, to beware, (vereor ne)*; e. g. הִשָּׁמֶר לְךָ פֶּן תָּשִׁיב *beware that thou bring not* Gen. 24, 6; כִּי יִרְאֵתִי *because I was afraid, because I said: "Lest thou shouldest take"* Gen. 31. 31 חֲפָשׁוּ וְרָאוּ *search and look that there be not here with you* 2 Kings 10, 23.

Rem. 12. The verb expressing fear or anxiety is sometimes omitted, and is to be supplied from the context; e. g. וְעַתָּה פֶּן יִשְׁלַח יָדוֹ *and now (I fear) lest he put forth his hand* Gen. 3, 22.

Rem. 13. In Num. 20, 18. פֶּן is separated from its verb by the noun בַּחֶרֶב which the writer wished to emphasise: *lest I come out with the sword against thee* (Conf. Rem. 8).

4) Two negations in the same sentence do not destroy one another, but on the contrary strengthen the negation (conf. οὐ οὐδέις, οὐκ οὐδαμῶς); e. g. הֲמִבְּלִי אֵין *are there no graves in Egypt* Ex. 14, 11 conf. 2 Kings 1, 16; אֵין כֶּסֶף לֹא נִחְשָׁב *silver was not accounted*

of 1 Kings 10, 21; (in the parallel place 2 Chr. 9, 20 *לא* is omitted); *מֵאִין יוֹשֵׁב* *without a single inhabitant* Jes. 5, 9; *לֹא יָבֹא בְּמָרָם* *before the day of the Lord's anger come upon you* Zeph. 2, 2; *מִבְּלִי אֲשֶׁר לֹא יִמָּצֵא* *that man cannot find out* Eccl. 3, 11; *אֵל בְּאַפְּךָ פֶּן תִּמְעָטֵנִי* *lest in thy anger thou bring me to nothing* Jer. 10, 24.

5) When one negative sentence follows another, often the first sentence alone, especially in poetic parallelism, takes the negation; e. g. *אֵל תִּרְבוּ . . . . . וְיֵצֵא עֲתָק* *talk no more so exceeding proudly, let no arrogancy come out of your mouth* 1 Sam. 2, 3 *לֹא גִבַּלְתִּי בַחֲוִירִים רוֹמְמָתִי* *I have not nourished young men, nor brought up virgins* Jes. 23, 4; *לֹא יַעֲרֹכֶנָּה זָהָב וְזָכָב וְיִחְוֹכֶתָהּ כֶּלִי פֶזֶז* *gold an crystal cannot equal it, neither shall the exchange thereof be jewels of fine gold.* Job 28, 17, (conf. § 27, 7.)

Rem. 14. Concerning the preposition *מ* as negation See § 27, 6 C γ.

## CHAPTER VII. — INTERROGATIVE PARTICLES.

### § 26. Interrogative words and sentences.

1) An interrogative sentence, is generally introduced by a conjunction or letter of interrogation.

To the interrogative conjunctions (besides *אם* which will be spoken of later on) belong also the interrogative pronouns, and the words derived from them; e. g. *בְּמָה* *בְּמָה* *מִדּוֹעַ* (these call for no particular comment), *אֵי* which

transforms a pronoun or adverb into a question (as to which the lexicon should be consulted), and finally a few particles, such as **אִיפֹה, אִמּוֹא, אִיִּה**.

Rem. 1. The formula **מִי יוֹדֵעַ אִם** Esther 4, 14 has an affirmative signification *who knoweth whether .... not* (= *I believe that, nescio an*).<sup>7</sup>

Rem. 2. In Jon. 1, 7. 8 **אֲשֶׁר** and **יֶשֶׁר** have owing to the subsequent **לְמִי** the signification of: *for whose cause?*

2) *Direct simple questions* are generally introduced by prefixing **הֲ** to the first word of the sentence; while *direct disjunctive questions* have **הֲ** in the first member and **אִם** in the second; e. g. **אִם נִתְּדָל ..... הַגִּלְדָּה** *shall we go to battle, or shall we forbear*; 1 Kings 22, 15.

3) The **ה** interrogative is mostly used in questions, of which the answer is uncertain; e. g. **הֲשִׁמְתָּ לְבָדְךָ** *hast thou considered?* Job 2, 3; occasionally also in questions to which a negative answer is expected; e. g. **הֲשָׁמַר הַיְחִיָּה** *am I my brother's keeper?* Gen. 4, 9; **הֲיִחְיֶה** *shall he live?* Job. 14, 14. Sometimes **הֲ** is used for the simply purpose of emphasising the negation; e. g. **הֲאַתָּה תִּבְנֶה** *shalt thou build me a house?* 2 Sam. 7, 5. (the parallel place, 1 Chr. 17, 4, reads **אַתָּה תִּבְנֶה**). On the contrary **הֲ** connected with **לֹא** (**תִּלְאָה**) serves to express and to strengthen the affirmation, with the consequence that **הֲלֹא** (*nonne*) is almost equal to **הֲיִנֵּה**; e. g. **הֲלֹא הָיָה** *doth not (= behold) David hide himself?* Ps. 54, 2; **הֲלֹא הֵם כְּתוּבִים** *are they not written?* 2 Kings 15, 21; 20, 20; Esther 10, 2 = **הֲיִנֵּם כְּתוּבִים** conf. 2 Chr. 27, 7; 32, 32. But even the simple **הֲ** without **לֹא** sometimes

differs but little from הִלֵּא; e. g. הֲנִגְלֶה נִגְלִיתִי *did I not reveal myself?* 1 Sam. 2, 27; הֲיִדְעֶם *do ye not know?* 1 Kings 22, 3; הֲיָדַעְתָּ הִנֵּחַתָּ *knowest thou not this.* Job 20, 4. (See Kimchi on 1 Sam. 2, 27).

Rem. 3. The few instances, where a simple question is introduced by אִם, are based upon the omission of the preceding member of a disjunctive question; e. g. אִם מֵאֵת אֲדָנִי הַמֶּלֶךְ נִהְיָה הַדָּבָר הַזֶּה *is this thing done by my lord the king?* 1 Kings 1, 27; אִם בַּחֲמֹר הָיוּצֵר *shall the potter be counted as clay?* Jes. 29, 16; אִם כַּח אֲבָנִים *is my strength the strength of stones?* Job 6, 12. (Conf. Lat. an and § 28, 5 A β.)

Rem. 4. Instead of אִם .... הֲ in a disjunctive question, we also find וְאִם .... הֲ; e. g. וְאִם בְּיָמֵי אֲבוֹתֵיכֶם הָיָה *has this been in your days or in the days of your fathers?* Joel 1, 2; ... הָאֲנָכִי וְאִם *is my complaint of man, or why should I not be impatient?* Job 21, 4; sometimes with הֲ being repeated after וְאִם; e. g. ... הֲלֵבֶן וְאִם *shall a child be born unto him that is a hundred years old? or shall Sara, who is ninety years old, bear?* Gen. 17, 17; or with special emphasis on the first member of the question; e. g. הֲאֵפָּה וְאִם *shall even one that hateth right govern? or wilt thou condemn the just and mighty?* Job 34, 17; Conf. 40, 8, 9.

After a negative sentence וְאִם sometimes stands as if in the second member of a disjunctive question; e. g. בִּי לֹא לְעֶלֶם חֶסֶן וְאִם נִגַּר לְדוֹר *for riches are not for ever, or doth the crown endure for all generations?* Prov. 27, 24.

Rem. 5. In the second member אוֹ or, is occasionally found instead of אִם; e. g. הֲקֹץ לְדִבְרֵי רוּחַ אוֹ מָה יִמְרִיצֶךָ בִּי תַעֲנֶה *shall vain words have an end? or what provoketh thee that thou answerest?* Job 16, 3; Conf. Eccl. 2, 19.

4) Questions with **אם** .... **ה** need not always express an opposition, for they frequently merely repeat the same question with different words; e. g. **הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם** *shalt thou indeed reign over us? or shalt thou indeed have dominion over us?* Gen. 37, 8. This especially occurs in poetic parallelisms; e. g. **הַיִּתְפָּאֵר אִם יִתְגַּדֵּל הַחֵצֵב** *shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?* Jes. 10, 15; Conf. Jer. 5, 29; Job 4, 17; 6, 5. 6; 8, 3; 10, 4. 5; 11, 2. 7; 22, 3.

Rem. 6. In questions of this kind the second member is now and then introduced by **ו** instead of by **אם** or **וְאִם**; e. g. **הֲלֹאֵל תִּדְבְּרוּ וְעוֹלָה וְלוֹ תִּדְבְּרוּ רִמְיָה** *will ye speak unrighteously for the Lord, or talk deceitfully for him?* Job 13, 7; **הֲרִאשׁוֹן אָדָם הָיָלָד וְלִפְנֵי גִבְעוֹת חוֹלְלֶתָ** *art thou the first man that was born, or wast thou brought forth before the hills?* Job 15, 7. Sometimes **ו** is even omitted; e. g. **הֲיִנְאָה נִמָּא בְּלֹא בָצָה יִשְׁנָא אָחוּ בְּלִי מֵיִם** *can the rush grow up without mire, or can the flag grow without water?* Job. 8, 11; **הֲתִדַּע עַל־מִפְלְשֵׁי עָב** *dost thou know the balancings of the clouds, .... or dost thou with him spread out the sky?* Job 37, 16. 18.

Rem. 7. The second member is rarely introduced by **ה** and then it really continues the question of the preceding member; e. g. **הֲיֹסִנְרֵנִי בְּעָלֵי קְעִילָה בְּיָדוֹ הַיְּהוּד שָׁאוּל** *will the men of Keilah deliver me up into his hand, and will Saul come down?* 1 Sam. 23, 11. Yet even in the case of an opposition **ה** is found in the second member; e. g. **הֲלִירִשְׁנוּ קָרָאתָם לָנוּ הֲלֹא** *have ye called us to take our possessions, or not?* Judges 14, 15.

Rem. 8. Once, Job 6, 12, we find **אם** both in the first and in the

second member, while the third member (v. 13) is introduced by הָאֵם:  
 אִם כֹּחַ אֲבָנִים כְּחֵי אִם בְּשָׂרִי נָחוּשׁ : הָאֵם אֵין עֲזָרָתִי בִי וְתוֹשָׁיָה נִדְחָה  
*is my strength the strength of stones, or my flesh of brass, or*  
*is it not that there is no help for me, and that sound counsel is dri-*  
*ven away from me?*

5) A question may further be expressed by the tone of speech (gathered from the context) without either word or letter of interrogation; e. g. שָׂאוּל יִמְלֹךְ עָלֵינוּ *shall Saul reign over us?* 1 Sam. 11, 12; שָׁלוֹם לְנֶעַר *is it well with the boy?* 2 Sam. 18, 29; and especially before gutturals הֵ is omitted; e. g. אֶתְּהָ נָה Gen. 27, 24 (although v. 21 we read הָאֶתְּהָ נָה); הַיּוֹם הַחֲלָתִי *have I to-day begun?* 1 Sam. 22, 15; הוּא יוֹרֶה *shall this teach?* Hab. 2, 19; עֲדָךְ *dost thou still hold fast?* Job 2, 9.

This manner of asking a question more frequently occurs, when such question is connected with a preceding sentence by וְ; e. g. וְאַתָּה הִירָשָׁנוּ *and shouldst thou possess them?* Judges 11, 23; וְאַתָּה תִּנָּצֵל *and shalt thou be delivered?* Jes. 37, 11; וְאַנִּי לֹא אֲחֹס *and should not I have pity?* Jonas 4, 11; or by גַּם; e. g. גַּם בְּעֵינַי *should it also be marvellous in my eyes?* Zech. 8, 6.

Negative sentences are now and then pronounced in an interrogative manner. They are then introduced by לֹא or וְלֹא, and cause an affirmative answer to be expected; e. g. מִפִּי עֲלִיוֹן לֹא הָצָא *out of the mouth of the most High cometh there not evil and good?* Lam 3, 38; וְלֹא יִסְקֻלֵּנוּ *and will they not stone us?* Ex. 8, 22.

Rem. 9 Once, however, we find such a negative question introduced

by אַל פְּשַׁטְתֶּם הַיּוֹם; אַל *did ye not make a raid today?* 1 Sam. 27, 10 (conf. however LXX which suggests the reading אֶל-מִי) *Translator.*

6) Indirect simple questions (after verbs of *inquiring, doubting, observing*) are introduced as well by הֲ; e. g. לְרֹאוֹת הַקְּלוּ הַמַּיִם *to see if the waters were abated* Gen. 8, 8; as by אִם; e. g. אִם פָּרְחָה *let us see whether the vine has budded* Cant. 7, 13; אִם אֶחְיֶה *inquire whether I shall recover* 2 Kings 1, 2.

Indirect disjunctive questions are introduced by הֲ אִם ....; e. g. לְדַעַת הַהֲצִלִּים ה' בְּרָכּוֹ אִם לֹא *to know whether the Lord has made his journey prosperous or not* Gen. 24, 21; אֲנִסְנוּ הַלֵּךְ בְּתוֹרָתִי אִם-לֹא *that I may prove them whether they will walk in my law or not* Ex. 16, 4; sometimes by הֲ .... הֲ; e. g. הֲחֹזֵק הוּא הַרְפָּה *and see whether they be strong or weak* Num. 13, 18.

7) To intensify the question the words זֹאת וְהָ (conf. § 11, 3 c) and אִפּוּא (not to be confounded with אֵיפֹה *where?*) *then, now* are added; e. g. מָה לָּךְ אִפּוּא *what aileth thee now?* Jes. 22, 1; אֵיפֹה אִפּוּא *where is then my hope?* Job 17, 15.

Rem. 10 אִפּוּא is sometimes placed after the real question is finished; e. g. וּבַמָּה יִדְרַע אִפּוּא *for wherein now shall it be known* Ex. 33, 16; sometimes also after a word on which the emphasis falls, and consequently before the real question; e. g. מִי אִפּוּא הוּא הַצֹּד צִיד *who then is he that hath taken venison* Gen. 27, 33.

8) The particles of interrogation like the other particles (conf. § 24, 3) sometimes refer not to that part of the sentence in which they stand, but to that which



follows; e. g. *מָדוּעַ בָּאתִי וְאֵין אִישׁ* *wherefore was there no one when I came?* Jes. 50, 2; *הֲנִסָּה דָּבָר אֵלַיְךָ תִּלְאַחַּה* *if one assay to commune with thee, wilt thou be grieved?* Job 4, 2.

9) An affirmative answer is expressed by repetition of the main word in the question (changing of course the 2<sup>d</sup> person into the 1<sup>st</sup>, if necessary); e. g. *הֲתֵלְכִי אֵלַי* .... *wilt thou go* .... and she said, *I will go* Gen. 24, 58; *אֲנִי* .... *אָתָּה* *is it thou* .... and he said: *it is I*. Gen. 27, 24; Judg. 13, 11; *יָדַעְנוּ* .... *הִידְעָהֶם* *know ye* .... and they said: *we do know* Gen. 29, 5; *שָׁלֵם* .... *הֲשָׁלֵם* *is it well with him* .... and they said: *it is well*; *ibid.* v. 6; *בְּתִנֶּת בְּנִי* .... *הַכְּתִנֶּת בְּנִי* *is it thy son's coat* .... and he said: *it is my son's coat*. Gen. 37, 33; *יָרֵד* .... *הֲיָרֵד* *will Saul come down* .... and the Lord said: *he will come down* 1 Sam. 23, 11.

A negative answer is expressed by repetition of the main word with *לֹא*; e. g. *אֶת־מִי עָשִׂיתִי אֶת־מִי בָצוּתִי וּמִי־רָמִי* *אֶת־מִי לָקַחְתִּי כֶּפֶר* .... *וַיֹּאמְרוּ לֹא עָשִׂיתָנוּ וְלֹא בָצוּתָנוּ וְלֹא לָקַחְתָּ מִי־אִישׁ* *whom have I defrauded? whom have I oppressed? of whose hand have I taken a bribe? .... and they said: thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand* 1 Sam. 12, 4. 5; *הֲאֶכָּה* .... *וַיֹּאמֶר לֹא תֶכָּה* *shall I smite them? and he said thou shalt not smite them* 2 Kings 6, 21. 22; or by *לֹא* (or *אַל*) alone. (Gonf. § 25, 2 A γ, B β).

## CHAPTER VIII. — THE REMAINING PARTICLES.

## § 27. The Prepositions.

1) Most of the simple prepositions had originally only a local meaning, but subsequently came also to be used to express ideas of *time*, *causality*, etc.

The prepositions express either *rest* in a place, or *motion to* or *from* a place.

2) The principal prepositions of place are:

(a) of *rest*: כּ at, in, on; עַל upon, over; תַּחַת under, in the place of; אַחֲרֵי behind, after; לִפְנֵי before; מִבֵּינָם over against, before; אֶצֶל at the side of, by; אֵת near, by, with; בְּעֵד (lit. in distance from) behind, round about (ἀμφί); בֵּין between, עֲבֵר at the side of.

(b) of *motion*: מִן from; אֶל and לְ to, towards; עַד to, unto, as far as, towards.

3) Many of the above mentioned prepositions express also ideas of *time*; e. g. כּ within, in; אֶל, מִן, עַד etc.

4) The other relations are expressed by כּ as (כִּדִּי as often as; כִּפִּי according to); עִם with, together with; וְלֹא without, besides; לְבִעַן because of; עֲקֵב, תְּהִלָּה (in reward of, in consequence of) for.

5) The Hebrew language is, owing to the *compounding* of prepositions exceedingly well fitted to express various grammatical relations with the greatest accuracy. Thus the prepositions of *motion* are often prefixed to other prepositions of place in order to denote the local state which existed before the action, or that which

will exist after the action is completed. (conf. *de chez, d'auprès*). When Moses, for instance, says to Aaron, Num. 17, 11 « *Take thy censer and put fire therein from off the altar* » he expresses most accurately that the fire is to be found on the altar.

Thus we find the following compounds:

(a) with מִן (מִ or מִי); מֵאַחֵר usually מֵאַחֲרֵי *from behind*; מִבֵּין or מִבֵּינֹת *from between*; מֵעַל *from upon, from above*; מֵעִם or מֵאֵת *from, from with, from at*; מִתַּחַת *from under*.

(b) with אֵל . . . . בֵּינֹת, אֵל *between, into between*; אֵל לְמִיָּתָהּ (and לְמִיָּתָהּ Num. 18, 7) *forth within* (lit. *to the place which is within*) 2 Kings 11, 15; אֵל מִן . . . . אֵל מִחוּץ לְ *even out from* Job 5, 5; אֵל מִחוּץ לְ *forth without* (lit. *to the place which is without*) Num. 5, 3; אֵל תַּחַת *beneath, underneath* (lit. *to the place underneath*).

Rem. 1 I Kings 8, 6 is instructive as to this use of prepositions.

(c) with לְ (more rarely with מִן) following; owing to which adverbs composed of prepositions return again into prepositions; e. g. מֵעַל *above* (adv.) לְ *over* (prep.); תַּחַת *below* (adv.) לְ *under* (prep.); מִחוּץ לְ *without, outside* (adv.) לְ *outside* (prep.); לְבַד *separately, לְבַד מִן besides*.

Rem. 2 מִן also stands before adverbs; e. g. לְבַד מִן (= לְבַד מִן) *besides*; מִבְּלִעְדֵּי מִן (= מִבְּלִעְדֵּי מִן) *besides, without, except*.

Rem. 3 It seldom occurs that the preposition is omitted; e. g. מִתַּחַת מַיִם Job. 26, 5 (= מִתַּחַת לַמַּיִם) *below the waters*.

6) The following remarks may serve as a compendium of the main significations of the more frequently recurring prepositions, as also of their construction with verbs, and of their principal idioms.

A. **בְּ** denotes :

$\alpha$  originally *to be in a place* **בַּבַּיִת**; then reference to *time* **בְּרֵאשִׁית**, to a state or condition **בְּשָׁלֹם**, or to a multitude (= *amongst*) **בְּנָקָרִים**; *among the herdsmen* Amos 1, 1 **בְּמִשְׁמִינֵיהֶם** *amongst their noble ones.* Ps. 78, 31.

It further serves to enumerate the component parts of a genus or collective idea; e. g. **כָּל בְּשָׂר** **וְכָל הַשָּׂרִץ** **וְכָל הַבְּהֵמָה וְכָל הַרֶמֶשׂ** *and all flesh died both fowl, and cattle, and beast, and every creeping thing.* Gen. 7, 21 conf. 8, 17; 9, 10.

With reference to enclosing boundaries it means *within*; e. g. **בְּשַׁעְרֵים** *within the gates*; **בְּעֵינָי** *in the eyes of, within the reach of the eyes*; **בְּאָזְנֵי** *in the ears of, within hearing.*

Connected with things of high stature it is = *on*, as **בַּסּוּסִים** *on the horses.*

$\beta$  It should be noticed also that the Hebrews say *to drink in or at a cup* (because the lips of one drinking are placed at the brim of the cup); e. g. **יִשְׁתֶּה מֵאֲשֶׁר יֵשֶׁהָ אֲדָנִי בּוֹ** *out of which (lit. in which) my lord drinketh* Gen. 44, 5; **הַשִּׁתִּים בְּמִזְרְקֵי יַיִן** *that drink out of bowls of wine* Amos 6, 6. (In like manner in Aramaie Dan. 5, 2. conf.  $\epsilon\nu\ \pi\omicron\sigma\tau\eta\rho\acute{\iota}\phi\ \pi\acute{\iota}\nu\epsilon\iota$ ; in ossibus bibere; boire dans une tasse).

*γ* in the manner = *after the manner*; e. g. בְּדִבְרֵי according to the command; בְּעֵצָה according to the counsel of; בְּצַלְמֵנוּ after our image Gen. 1, 26; בְּדְמוּתוֹ after his likeness Gen. 5, 3; בְּיִצְחָק after Isaac Gen. 21, 12; בְּכֶסֶף like silver Jes. 48, 10; בְּעָשָׁן like smoke Ps. 37, 20; 102, 4; בְּצֵלִים like an image (shadow) Ps. 39, 7.

With this is closely connected:

*δ* as, in the quality of (lat. *tamquam*, french *en*) the so called בְּ *essentiae*; e. g. בְּאֵל שַׁדַּי as God Almighty Ex. 6, 3; בְּחֹזֶק as a strong one Jes. 40, 10; בְּנִבְרִים as a multitude Ps. 55, 19; בְּיָה שְׁמוֹ *Fah is his name* Ps. 68, 5; Conf. Jes. 26, 4; בְּכִסְלֶךָ the Lord shall be thy confidence Prov. 3, 26; בְּאַחַד וְהוּא but He is one = He remains the same Job 23, 13; בְּכֹהֲנָיו like his priests Ps. 99, 6.

*ε* through, with (בְּ *instrumentalis*); e. g. בַּשֶּׁבֶט with a rod Micha 4, 14. Also with persons as *auctores*; e. g. בְּךָ by, through thee Ps. 18, 30 (conf. Ps. 44, 6 where בְּשִׁמְךָ is parallel to it); בְּקֶשֶׁת וּבַחֶרֶב וּבַמִּלְחָמָה by sword by bow, or by battle Hos. 1, 7; and with עָבַד in the sense of *to make one work* בָּהֶם עָבְדוּ אֲשֶׁר wherein they made them to work Ex. 1, 14; in passive בְּךָ אֲשֶׁר עָבַד wherein thou wast made to work Jes 14, 3 (Conf. § 34, 2).

Hence it is also used in the sense of *propter*, e. g. בְּחִמְשָׁה because of five Gen. 18, 28; and as בְּ *pretii*, because the price is considered as a *means*

of transaction; e. g. בַּחֲמִשָּׁה עָשָׂר כֶּסֶף *for fifteen silver pieces* Hos. 3, 2.

ז *to be on a spot*; e. g. בְּנְהַר כְּבָר *on the river Kebar* Ez. 10, 15; more frequently *near, unto a spot* (whereas אֵל means *towards*, without deciding whether the end is reached, and עַד *unto* denotes the end to be reached); e. g. רָאִשׁוּ בַשָּׁמַיִם *whose top (may reach) unto heaven* Gen. 11, 4. It signifies therefore a sort of *being joined to, to touch at*. Hence with transitive verbs it is frequently used to introduce their object (Lat. *ad* and *in*); e. g. שָׁאַל בְּ *to ask at, to consult*; אָחַז בְּ *to take hold of*; נָגַע בְּ *to touch*; קָרָא בְּ *to call upon*; נִשְׁבַּע בְּ *to swear by*; רָאָה בְּ *to look upon*; שָׁמַע בְּ *to listen to*. When used with the two last verbs and others of the same kind, בְּ frequently implies the idea of *sharing in joy, sorrow or pain*; e. g. אֶל אֲרָאָה בְּמוֹת הַיֶּלֶד *I will not behold the death of the child* Gen. 21, 16.

The same fundamental idea of *being joined to* shows itself in the construction of the *verba cordis* with בְּ; e. g. בָּטַח בְּ *to trust in*; הֵאֱמִין בְּ *to believe in*; שִׂמַּח בְּ *to rejoice in*.

To this signification belongs also the partitive use of בְּ, as in נָשָׂא בְּ *to take part in bearing a thing (mit daran tragen)*; e. g. וְנָשְׂאוּ אִתָּךְ בְּמִשַּׁל הָעָם *and they shall bear the burden of the people with thee* Num. 11, 17; Ex. 18, 20. Job. 7, 13. אָכַל בְּ *to take part in eating anything (mit essen)*; e. g. לֹא יֵאָכֵל בּוֹ *no alien shall eat thereof* Ex. 12, 43; Lev. 22, 11;

Judges 13, 16; Job 21, 25. חָלַק בְּ to impart (*antheil geben an*); e. g. חָלַק לָהּ בְּבִינָה neither has he imparted to her understanding Job. 39, 17; בָּנָה בְּ to assist in building anything (*an etwas mitbauen*); e. g. לֹא נוֹכַל לְבָנוֹת בְּחוֹמָה we are not able to build the wall Neh. 4, 4.

Rem. 4 concerning בְּ *objecti* and its signification see § 35, 6.

י with, implying an *accompaniment*, which idea is affiliated to that of *vicinity*; e. g. בְּנֶפֶשׁוֹ but flesh with the life thereof Gen. 9, 4; בְּרֶכֶשׁ גָּדוֹל with great possessions Gen. 15, 14; בְּמִקְלִי with my staff Gen. 32, 11. In connection with this it should be noticed that verbs of *coming* and *going* with בְּ express the idea of *coming with something*, hence of *bringing*; e. g. לֹא קָדְמוּ בִלְחֶם וּבַמַּיִם because they met you not with bread and with water = because they brought not Deut. 23, 5; וַיִּבְרֵךְ בְּנֵי עֲוִים ..... and Samson brought his wife a kid Judges 15, 1.

B. עַל signifies:

α upon, over; frequently implying an idea of motion, upwards, towards. (German *hinauf*, *hinüber*). In the sense of *down upon* (Germ. *herab auf*) it is governed by the verbs *to press*, *to be heavy*, *to be burdensome* (lit. *to lay heavily upon*); e. g. חָיו עָלַי לְטִרַח they are burdensome to me Jes. 1, 14; וְאֶהְיֶה עָלַי לְמִשָּׁא so that I am a burden to myself Job 7, 20; יָרַי כְּבִדָּה עַל אֶנְחָתִי mine hand (LXX יָרַי his hand) layeth heavily upon mine groaning Job 23, 2. Hence it is

used with the verbs *to appoint*, *to command* פָּקַד *על*, because the *command* or *duty* is laid upon (conf. 2 Sam. 18, 11 וְעָלַי *it would have been incumbent on me to give*), and with the verbs *to pity*, *to have compassion* חָמַל *על*, חָס *על*, also in the sense *to spare*.

β *in addition to*, *besides*; a sense closely allied to the preceding (the *addition* being considered as *laying upon*); e. g. נָשָׁיו *על* *besides the wives whom he had* Gen. 28, 9; בָּנוֹתַי *על* *besides my daughters* Gen. 31, 50; אִם *על* בָּנִים *mother with children* Gen. 32, 12; Deut. 22, 6; Hos. 10, 14.

*according to*, *in consequence of* (the consequence being considered an addition to the utterance or action) עֲבָאוֹתָם *על* *according to their hosts* Ex. 12, 51; שְׁמוֹת בְּנֵי יִשְׂרָאֵל *על* *according to the names of the children of Israel* Ex. 28, 11; פִּי ה' *על* *according to (on) the command of the Lord*.

*because of*, *concerning* הַנֶּעַר *על* יָרַע בְּעֵינָיו *be not anxious concerning the boy* Gen. 21, 12; חַטֹּאות יִרְבָּעָם *על* *because of the sins of Jeroboam* 1 King 15, 30. (as to the signification *although*, see § 28, 5, G β.)

γ *over*, used frequently with the verbs *to cover*, *to protect* כָּסָה *על*, כָּסָה *על* (lit. *to make a covering or protection upon or over anything*), *to propitiate* כָּפַר *על* (which also really means *to cover* conf. כָּפַר *cover* and כָּסָה *על* *forgive not* (lit. *cover not*) *their iniquity* Neh. 3, 37); and with other affiliated verbs, as נָלַחם *על* Judges 9, 17 *to fight for anyone (in order to protect him)*.



δ *at, (by) before, at the side of*, chiefly when the position of a person or object implies an elevation above other persons or objects, such as the position of a person standing being higher than that of one sitting; e. g. 'לְהִתְנַצֵּב עַל ה' *to present themselves* (lit. *to take a stand*) *before the Lord* Job 1, 6; עָמַד עַל הַיָּאֵר *standing by the river* Gen. 41, 1; שָׁתוּל עַל פְּלִי מִיָּם *planted by streams of water* Ps. 1, 3. Later also with the signification of אֵל *at, to*; e. g. 'וַתִּתְפַּלֵּל עַל ה' *and she prayed to the Lord* 1 Sam. 1, 10; and even with the meaning of *towards*; e. g. עַל יְדֵי יְיָ *towards heaven* Ex. 9, 22; עַל יְדֵי ה' *at the side of* Job 1, 14.

ε *down upon, forth upon* when considered as implying a motion; and *against*, chiefly in a hostile sense.

C. מִן signifies:

α *a motion, removal away from*. The principal signification is that of *separation from a whole* (because מִן probably is the *st. constr.* of a *nomen* signifying *part of*). Thus it means *some, something of* (more rarely *somebody of*), and is placed before the whole from which a part is separated; e. g. מִן הַבְּהֵמָה Lev. 1, 2 *of the cattle* 1 Kings 18, 5; מִן מְשָׁרֵי יִשְׂרָאֵל 2 Chr. 21, 4; מִדַּם הַפָּר *of the blood of the bullock* Ex. 29, 12; מִיָּמָיו *during a part of his days = ever in his life* 1 Kings 1, 6; מִיָּמַי *as long as I live* Job 27, 6; מִיָּמֶיךָ *ever in thy life* Job 38, 12; and is used with *singularia* not having the force of *collectiva*; e. g. מִמְּךָ *out of thee* Micha

5, 1; מִנִּצֵּר *out of a shoot*, Dan. 11, 7. Hence, *place of origin, descent*; as, מִתְּקֶעַ from Thecoa Am. 1, 1; and *from amongst (e numero)*; e. g. מִמֶּנּוּ Gen. 3, 22; מִכָּל הָעַמִּים *from among all nations* Ex. 19, 5; מִנְּשִׁים *among women* Judges 5, 24; and thus with verbs of *choosing*; e. g. וַיַּחַר אֹתוֹ מִכָּל שְׁבֵט *and choose him out of all the tribes* 1 Sam. 2, 28.

N.B. From this subordination of the idea which is connected with מִן may be fitly explained the use of מִן to express the comparative and superlative. (Conf. § 8.)

β the same signification, more absolutely considered, becomes, *removed from, empty of, without*; e. g. מִקֶּשֶׁת *without bow* Jes. 22, 3; כִּמּוֹם *without defect* Job 11, 15; וּמִבְּשָׁרִי *empty, destitute of my flesh I shall behold God* Job 19, 26; כִּפְחָד *without fear* Job 21, 9.

γ as the opposite of אֵל and עַד, it is found not only with such verbs as, *to go away, to flee from*, but also with the kindred verbs *to fear, to hide, to beware* (conf. *custodire ab, cavere ab, ααλὺπτω ἀπὸ*); e. g. הֲיִפְלֵא מִה' דָּבָר *is anything too wonderful for the Lord* Gen. 18, 14; נָעַר בְּפִיו מִחֶמֶד *who shaketh his hands from holding of bribes* Jes. 33, 15. Hence, it frequently has the pregnant sense, *to be concealed from, so that not* (ut non), *that not* (ne); e. g. מִלֵּךְ *that (I) should not bear* Gen. 16, 2; מִקְבֵּר *so that (thou) art not able to bury thy dead* Gen. 23, 6; מִעֵינֵי הָעֵדָה *hidden from the sight of the congregation* Num. 15, 24; מִבּוֹא *so that no one can come in* Jes. 24, 10; מִעֲבֹר *that the waters should no more go over*

Jes. 54, 9. With the same meaning also before nouns; e. g. מִמֶּלֶךְ (= מִדְּרוֹת מֶלֶךְ) *from being king* 1 Sam. 15, 23 conf. v. 26; מִזֶּמֶס *that it be no longer a people* Jes. 7, 8; מִעִיר *from being a city* Jes. 17, 1; מִבֵּית *so that there is no house* Jes. 23, 1; מִפְּדוּת *that I cannot redeem* Jes. 50, 2; מִרֹּעֶה *from being a shepherd* Jer 17, 16; מִגּוֹי *from being a nation* Jer. 48, 2; Ps. 83, 5 (Conf. § 28, 5 E towards the end.)

**Rem. 5** With the same signification it is often pleonastically prefixed to יָאִין; e. g. מִיָּאִין אָרֶם מִיָּאִין יוֹשֵׁב *without man without inhabitant* Jes. 6, 11 (conf. § 25, 4).

Sometimes even without a negation מִן is used pleonastically, as מִמֶּנֶּה מֵאַחַד מֵאַחֶרָה *anyone of them* Lev. 4, 2; מֵאַחַד מֵאַחֶרָה *anyone of these things* (conf. § 13, 8).

δ used with reference to time מִן signifies either *from*, when reckoning is made from the beginning of a period (conf. *de nocte*, ἀπὸ νυκτός), or *immediately after*, reckoning being made from the end of a period (conf. *ab itinere*, ἐξ ἀπίστου); e. g. מִחֲקִיץ *as a dream when one awaketh* Ps. 73, 20; בְּמוֹשָׁלֶשׁ *after about three months* Gen. 38, 24; מִיּוֹמִים *after two days* Hos. 6, 2. Of frequent occurrence are the expressions מִקֵּץ *from the end* = *after*; מִקְצֶה *towards the end*.

ε upon the idea *to go out from* is based the frequent causative signification *because of*, *in consequence of*; e. g. מִרֹּב *because of the multitude* Gen. 32, 13; 1 Kings 3, 8 (Conf. A ε).

Rem. 6 Concerning the use of מן for expressing the idea of rest at the side of an object, with which a removal away from the object is not lost sight of (conf. *prope abesse ab*, *stare ab*, *pendere ab*) see n° 5 a, b and c.

D. אֶל (poetic אֵלִי lit. *region, direction*) denotes:

α *motion, direction towards*, (also in a moral sense = *with regard to, concerning*; e. g. וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה Gen. 20, 2); sometimes implying that the *terminus* or *finis* of the action has been reached hence = עַד e. g. אֶל פִּיהוּ Job 40, 23; sometimes denoting *entering into*, hence = אֶל תוֹךְ; e. g. בָּא אֶל הַתִּיבָה come into the ark Gen. 7, 1. Generally however it is used without implying the *terminus* to have been reached.

β *by, at, in*, rare and pregnant, because instead of the *terminus* the *motion* towards it is present to the mind, hence = *rest in a place reached*; e. g. אֶל הַמִּקְוֵה תִּזְבַּח at the place which . . . thou shalt sacrifice Deut. 16, 6; אֶל מְקוֹם שְׁבִיתֶךָ אֶל הַשָּׁמַיִם in thy dwelling place, in heaven 1 Kings 8, 30; אֶל מַיִם רַבִּים by the great waters Jer. 41, 12; אֶל-הַהָר מוֹנֶה on the mountain 1 Sam. 17, 3. (Conf. the analogous use of *zu* in Germ. e. g. *zu Hause*).

E. לְ is an abbreviation from אֶל, but is distinguished from it.

α לְ generally expresses only a *direction* (not a *motion*) towards, and is more frequently used in figurative language.

β from the idea *direction towards*, *turning to* may be explained the use of לְ as *dative* and as a qualification of the *possessor* or *auctor* (conf. § 7, 2) with the meaning: *respective of*, *with regard to*; e. g. וְלַחֲכָמָה לְעֵשָׂר as regards riches and wisdom 1 Kings 10, 23; לְרֶכֶב וּלְפָרָשִׁים as for chariots and horsemen Jes 36, 9; לְאִמּוּנָה but not what regards faithfulness Jer. 9, 2; לְשִׁנֵּנוּ as regards our tongue we will prevail Ps. 12, 5; לְאִשָּׁה unto (for) a wife. Hence the so called לְ *inscriptionis* = *for*, *in behalf of*; e. g. לְמַנְצִים for the chief musician. (Conf. § 41 Rem. 1).

From the fundamental idea *direction towards* may perhaps also be explained the use of לְ with the infinitive, as in the frequently occurring לְאָמַר lit. *ad loquendum*, hence *for the purpose of saying* = *namely, to wit*; Conf. לְרֹאוֹת עֵינֶיךָ (namely) gazing upon thy power and majesty Ps. 63, 3; לְמִרוֹת עֲלִיוֹן (namely) rebelling against the most High Ps. 78, 17; 101, 8; Jer. 44, 7. 8.

γ לְ also expresses the *dativus commodi* (rarely the *dativus incommodi*; e. g. נִגְזְרֵנוּ לָנוּ we are entirely cut off Ez. 37, 11), in which sense it stands with many verbs, especially with the imperative, pleonastically; e. g. לֵךְ לֵךְ go; לֵךְ בָּרַח flee (to save thyself); לוֹ he fleeth; לֵךְ עָלֶי לֵךְ go up Jes. 40, 9; וְהִתְבַּטַּח לֵךְ and thou trusted Jes. 36, 9; חֲדְלוּ לָכֶם cease ye Jes. 2, 22; וְיִמָּה לֵךְ and be thou like Cant. 2, 17; הִשָּׁמֶר לֵךְ beware.

δ rest in a place; e. g. לְיְמִינֶךָ at thy right hand Ps.

45, 10; and with reference to time *towards* לָעֶרֶב *towards the evening*.

- ε to the solecisms of later Hebrew belongs the introduction of the object by לְ (which is common in Aramaic); e. g. שָׁלַח לְשָׂרָיו *he sent his princes* 2 Chr. 17, 7; Conf. Ezra 8, 16; בְּהֵעֵלוֹת הַיָּם לְגִלּוֹי *as the sea causeth its waves to come up* Ez. 26, 3; יָדַעְתָּ לְאִוְלָתִי *thou knowest my foolishness* Ps. 69, 6; פָּתַחְתָּ לְמוֹסְרִי *thou hast loosed my bonds* Ps. 116, 16; וַיַּהַרְגֵם לְסִיחֹן . . . . *and he slew Sihon and Og* Ps. 136, 19, 20; Conf. Job 5, 2; לְכָל הַנִּפְלִים ה' *the Lord upholdeth all that fall* Ps. 145, 14; וַיַּעֲמֵד . . . . לְכֹהֲנִים וְלִלְוִיִּם (where other objects with אֵת precede) *and he appointed both the priests and the Levites* 2 Chr. 31, 2.

Rem. 7 As to the use of לְ with passive verbs and ideas see § 34, 2°

F. כֹּ (as adverb *almost, about, circiter*) used as preposition signifies:

- α *as* (used in a comparison conf. § 35, 4). When doubled כֹּ . . . . כֹּ (or כֹּ . . . . וְכֹ; e. g. כֹּכְחִי אָז וְכֹכְחִי עַתָּה *as my strength was then, so is my strength now* Jos. 14, 11) it means *as . . . . so*; e. g. כָּעֵם בְּבִהֵן *as with the people so with the priest* Jes. 24, 2; but also *so . . . . as*; e. g. בְּצַדִּיק כְּרָשָׁע *that so the righteous should be as the wicked* Gen. 18, 25; כִּי כְמוֹד כְּפַרְעֹה *for thou art as Pharaoh* Gen. 44, 18. (Conf. Abn-Ezra on Hosea 4, 9). We find also כֹּ . . . . בְּאַשֵּׁר; e. g. בְּאַשֵּׁר שָׁמַע . . . . כְּשָׁמַע צֹר *as the report concerning Egypt so the report of Tyre* Jes. 23, 5 (Conf. § 28, 5 H).

β *after, according to, in proportion as*. With reference

to time *about* (lit. *at*); e. g. כָּעֵת חָיָה *about the same time* (lit. *at the time as it is reviving or returning*) Gen. 18, 10; כָּעֵת מָחָר *to morrow about this time* (lit. *as the time to morrow*) 1 Sam. 9, 16.

Confer כִּי as a conjunction prefixed to an infinitive with reference to time (*when*); e. g. כָּבוֹא אַבְרָם *when Abram was come* Gen. 12, 14; כְּשָׁמַע עֵשָׂו *when Esau heard* Gen. 27, 34.

γ the use of the so called כִּי *veritatis* should also be noticed; e. g. כִּי הוּא כְּאִישׁ אֱמֶת *for he is like a true man* (the meaning is: *he behaves as a true man, and he truly is such*) Neh. 7, 2; וַיְהִי כְּמַחְרִישׁ *and he held is peace* 1 Sam. 10, 27; כְּמַעֲט *very small* Jes. 1, 9; Ps. 105, 12 (otherwise כְּמַעֲט = *nearly, almost*); כְּרָשָׁע *as the wicked* Job 27, 7. In like manner כְּמַהֲפֹכֶת זָרִים *strangers devour it, and it is as overthrown by strangers*.

7) In poetic parallelisms the influence of a preposition in the first member not unfrequently extends itself to the corresponding part of the second member; e. g. (כִּי) יַעֲשֶׂה חֶפְצוֹ בְּבָבֶל וְזָרְעוֹ בְּשָׂדִים (כִּי) *the Lord shall perform his pleasure on Babylon and his strength on the Chaldeans* Jes. 48, 14; conf. Job 15, 3; (כִּי) בְּיוֹם אֶתְמוּל ... (וּכְאֶשְׁמוּרָה) *are but as yesterday . . . . and as a watch in the night* Ps. 90, 4; (לִי) נִוְשִׁימֵנִי לְאָב לְפָרְעָה ... (וְלִמְשָׁל) *and he has made me a father to Pharaoh . . . . and a ruler over all the land* Gen. 45, 8; conf. Jes. 28, 6; Job 34, 10; (עַד) אֲגִלֶּה וּבָאֵר אֱלִים (עַד) *the howling thereof unto Eglaïm*

and the howling thereof unto Beer-elim Jes. 15, 8; (לְמַעַן) (וְלִמְעַן תִּהְיֶה לִּי) = לְמַעַן שְׁמִי אֶאֱרִיד אִמִּי וְתִהְיֶה לִּי אֲחֻטָּם לְךָ *for mine name's sake will I defer mine anger, and for my praise will I refrain from thee* Jes. 48, 9; (תַּחַת) בְּשִׁתְּחָבֶם (וְתַחַת בְּלֻמָּה =) מִשְׁנֶה וּבְלֻמָּה יִרְנוּ חֲלָקֶם *instead of your shame (ye shall have) double, and instead of confusion they shall rejoice in their portion* Jes. 61, 7. Conf. § 25, 5.

### § 28. Conjunctions.

1) Conjunctions may be formed of prepositions by connecting them with **אֲשֶׁר**, **כִּי**, or **אִם**; e. g. **עַד אֲשֶׁר**, **עַד כִּי** *until*, **כַּאֲשֶׁר** *as*, **מִפְּנֵי אֲשֶׁר** *because* etc. (Conf. Grammar § 85, 4). Yet the means at hand for accurately expressing the connection between sentences are not always used. (Conf. § 19, 1). The Hebrew writers more than once content themselves with imperfect means of connecting two sentences. Hence, some frequently occurring conjunctions, chiefly **כִּי** and **אֲשֶׁר**, have a great number of significations.

2) The conjunction more frequently used than any other is **וְ** or **וַ** (conf. Gramm. § 85 B).

It's use is as follows:

A. properly as *copulative* = *and*, connecting both words and sentences. A few instances **וְ.....וְ** *and....and*; e. g. **וְרֶכֶב וָסוּס** *both chariot and horse* Ps. 76, 7; **וְקִדְשׁ וְצִבְיָא** *both the sanctuary and the host* Dan. 8, 13; sometimes also **וְ.....וְ** without emphasis; e. g. **וְאַהֲרָה וְעֵנָה** *and Ajah and Anah* Gen. 36, 24. When three



or more words are connected it may be prefixed to each one of them; e. g. *אַתְּ הַקִּינִי וְאַתְּ הַקִּנִּזִּי וְאַתְּ הַחִתִּי וְאַתְּ הַפְּרִזִּי* *the Kenite and the Kenizite and the Kadmonite and the Hittite and the Perizzite* Gen. 15, 19; or to some of them, or to the second word only; e. g. *מֹר וְאַהֲלוֹת קָצִיעוֹת* *myrrh, and aloes, and cassia* Ps. 45, 9; or to the last word only; e. g. *רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה* *Reuben, and Simeon, and Levi, and Judah* Ex. 1, 2. 3. (Conf. Abn-Ezra on this place).

Further in the sense of *or*; e. g. *וּמִכָּה אָבִיו וְאִמּוֹ* *and he that smiteth his father or his mother* Ex. 21, 15 (conf. below § B α.)

**Rem. 1** ׀ is omitted in certain idiomatic expressions; e. g. *הַמּוֹל* *the day before yesterday (heretofore)* Ex. 5, 8; and also in vivid descriptions to express greater emphasis (*Constructio asyndeta*); e. g. *כָּרַע נָפַל שָׁכַב* *he bowed, he fell, he lay* Judges 5, 27; *כִּי רָצַץ עָזַב דָּלִים* *he has oppressed and forsaken the poor* Job 20, 19; *חָלַף לֹא* *the rain is over and gone* Cant. 2, 11; *וְדוּדִי חָמַק עָבַר* *but my beloved had withdrawn himself and was gone* Cant. 5, 6.

**B.** it is *explicative* (= *isque, et quidem* ׀ *explicativum*) = *namely, to wit*; e. g. *אֵל הֶבֶל וְאֵל מִנְחָתוֹ* *and the Lord had respect unto Abel and to his sacrifice* Gen. 4, 4; *בְּרָמָה וּבְעִירוֹ* *in Ramah, namely, in his own city* 1 Sam. 28, 3; *הָאֵרִי וְאַתְּ הַדִּיב* *and when there came a lion, even with a bear* 1 Sam. 17, 34; *וּמִזֶּבַע הַמְּלוּכָה וּמִן הַפְּרִתָּמִים* *of the seed royal, namely, of the nobles* Dan. 1, 3; occasionally also emphasising the idea;

e. g. מִכַּף בָּל אֹיְבָיו וּמִכַּף שָׂאוֹל *from the hand of his enemies and (especially) from the hand of Saul* 2 Sam. 22, 1; עַל יְהוּדָה וִירוּשָׁלָּיִם *concerning Judah and (chiefly) Jerusalem* Jos. 1, 1; 2, 1.

Two ideas are sometimes so connected by וְ that they form one idea (זוֹד אֶחָד); e. g. עֲצוּבוֹתָ יְהוֹרֵגָהּ *the sorrow of thy conception* Gen. 3, 16; חֲלָפוֹת וְצָבָא *thou multiplieth changes of hosts (host after host) against me* Job 10, 17; בְּשָׂמִים וְזָנִים *spices of different sorts* 2 Chr. 16, 14.

C. it is used for effecting a climax, both with words and sentences (= *and even*), for the purpose of strengthening an idea already expressed; e. g. וּבְשֵׁבַע לֹא יָנַע *he shall deliver thee in six troubles; yea, in seven no evil shall touch thee* Job 5, 19; frequently with numbers; e. g. עַל שְׁלֹשָׁה פְשָׁעַי וְעַל אֲרֻבָּעָה לֹא אֲשִׁיבֶנִי *for three transgressions of Damascus, yea, for four I will not turn away the punishment thereof* Amos 1, 3. 6; conf. Prov. 6, 16; 30, 18; וְכִי יֵרֶדְךָ *even when he shall tread in our palaces* Micha 5, 4; וְשֹׂאֲלִי לוֹ *ask rather (at once) for him the kingdom* 1 Kings 2, 22.

D. it is also used in comparisons, chiefly in proverbial language, when facts of the moral order are compared with those of the physical order, and then often is equivalent to *even as, so*; e. g. וְכִנֵּי רֶשֶׁף יִנְבְּיָהוּ עוֹף *just as the sparks (by their nature) fly upwards* Job 5, 7; וְיֶחֱד אֵכֶל יִטְעֵם לוֹ *even as the palate tasteth its meat?* Job 12, 11; conf. 34, 3; וּבִחַן לְבוֹת יְהוָה *so*

*the Lord trieth the hearts* Prov. 17, 3; וְשִׁמוּעָה טוֹבָה *so is good news from a far country* Prov. 25, 25. (The transition to this signification may be easily found in Prov. 25, 3 אֵין לִב מְלָכִים וְאֶרֶץ לְעֶמֶק וְלֵב מְלָכִים אֵין *the heaven as regards height, and the earth as regards depth, and the heart of kings is unsearchable = just as the height of heaven and the depth of the earth, so is the heart of kings unsearchable.*)

**Rem. 2** Sometimes such sentences are found together without a proper conjunction or even without וְ; e. g. מוֹכִיחַ חָכָם עַל אָזְנוֹ שֹׁמֵעַת *so is a wise reprover upon a listening ear* Pr. 25, 12 conf. v. 26.

E. most frequently of all it stands for the purpose of introducing the *apodosis*; e. g. וְהָיָה עֲלֵתָהּ *and before they were laid down, she came up* Jos. 2, 8; וַעֲשֹׂה אָחִיו בָּא *when Jacob was gone, Esau his brother came in from his hunting* Gen. 27, 30. This is chiefly the case after determinations of time; e. g. בִּי יוֹמִים... *that on the day ye eat thereof, then shall your eyes be opened* Gen. 3, 5; בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא *on the third day, when Abraham lifted up his eyes* Gen. 22, 4; עוֹדְנוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה *while he yet spoke with them, Rachel came* Gen. 29, 9; אַחֵר וּבְנִיתָ בֵּיתְךָ *and afterwards build thine house* Prov. 24, 27; or after other determinations; e. g. בְּחֵלְמוֹי וְהִנֵּה *in my dream, behold a vine was before me* Gen. 40, 9; or also after a conditional sentence; e. g. אִם הִשְׁמַאל *if (thou wilt take) the left hand, then I will go the right* Gen. 13, 9 (conf. § 41, 3).

F. it introduces the subject of a sentence (generally a *nominal sentence*), denoting a simultaneous condition; e. g. וְלוֹט יָשָׁב *and the two angels came to Sodom at even, while Lot sat in the gate of Sodom* Gen. 19, 1; וְהוּא שָׁכַב *when they came into the house, while he lay on his bed* 2 Sam. 4, 7; also when such a sentence at the same time expresses a contrast (= *whereas, and yet, while yet*); e. g. וְאֲנִי הוֹלֵךְ עֲרִירִי *O Lord what wilt thou give me, while yet I go childless* Gen. 15, 2; וְהוּא בֹעֶזְתָּ בָעַל *because of the woman thou hast taken, seeing that she is a man's wife* Gen. 20, 3; וְלִבְךָ אֵין אֵתִי *how canst thou see I love thee, whereas (while yet) thine heart is not with me* Judges 16, 15; וְאֲנִי לֹא שְׁלַחְתִּים *and yet I did not send them* Jer. 14, 15.

Rem. 3 Such a ׀, when following a negation, is equivalent to אִם *on the contrary*; e. g. וְעַבְדֶּיךָ בָּאוּ לִשְׁפָר *and they said unto him: nay my lord, but to buy food are thy servants come* Gen. 42, 11.

G. it also introduces a *causal sentence* (= *because*); e. g. וְשֹׁנֵא תִשׁוּעַת אָדָם *for vain is the help of man* Ps. 60, 13; וְלֹא חָשַׁבְתָּ *because thou hast not withheld thy son* Gen. 22, 12; וְאַתֶּם יֹדְעֵתֶם *for ye know* Ex. 23, 9; וּבָחַן לְבוֹת *for the righteous God trieth the hearts and reins* Ps. 7, 10, וְרָאָה רֹאשׁ כְּכֹבִים *for behold the head of the stars* (i. e. *the highest stars*) Job. 22, 12.

H. in inferential sentences (= *then, so then, therefore*); e. g. וְהָשִׁיבוּ וְחָיו *wherefore be converted, and live* Ez.

18, 32. Sometimes with the same signification even at the beginning of a sentence; e. g. וַיֹּאמֶר *but he said: bring therefore meal* 2 Kings 4, 41; וַיִּקְחוּ *let them therefore take five of the horses* 2 Kings 7, 13; וְיָדְעוּ *know ye then that the Lord* Ps. 4, 4. (In all these instances וַיִּקְחוּ is usually employed).

I. it is likewise found at the beginning of a sentence, uttered under the impulse of grief, or connected with a protasis which through haste was suppressed, and which therefore has to be supplied; e. g. וְאִמֶּיהָ *and the Lord said unto Moses: if her father had but spit in her face* Num. 12, 14; וְאַהֲרֹן *and Aaron, what then is he that ye murmur against him* Num. 16, 11; וְלָמָּה תִּשְׁאַלֵנִי *wherefore then doest thou ask of me* 1 Sam. 28, 16; וְאַתֶּם בְּעֵרְתֶּם *Ah ye, ye have destroyed* Jes. 3, 14; וְאֲנִי נִסְכְּתִי *know ye, I my self have annointed my king* Ps. 2, 6.

K. finally, it very frequently introduces a final sentence (= *that*), and is then construed as *consecutivum* with the *cohortative* or *jussive*; e. g. וְאֶבְנָה *that I also may be builded* (i. e. *obtain children*) *by her* Gen. 30, 3; וַיּוֹכִיחוּ בֵּין שְׁנֵינוּ *that they may judge betwixt us two* Gen. 31, 37; וְהִשְׁרָףָהּ *that she may be burnt* Gen. 38, 24; וַיַּעֲלוּ *that they come up out of Jordan* Jos. 4, 16; וְנִדְרָשָׁה מֵאוּרָחוּ *that we may inquire from him* 1 Kings 22, 7; וַיַּעַל וַיִּפֹּל *that he may go up and fall* 1 Kings 22, 20.

Rem. 4 The וַיִּ is sometimes found pleonastically at the beginning of

the main sentence to emphasise the idea; e. g. *וַיֹּסֶף ה'* *may the Lord add* 1 Sam. 24, 3; *וְלָכֵן הִנֵּה* *now therefore behold* Jes. 8, 7.

Rem. 5 Concerning *וְ* conversive see § 16.

3) The *relativa* *אֲשֶׁר* and *כִּי* *that, because* are of an almost equally extensive use, and parallel in their signification, except that *אֲשֶׁר* also serves as *nota relationis*, and as a *relative pronoun*, whereas *כִּי*, as a conjunction, is used more frequently and in a more general manner.

Both stand at the beginning of sentences, which as *accusative objecti* are governed by a preceding *verbum activum* (conf. Lat. *quod*). *אֲשֶׁר* in these cases is sometimes even preceded by *אֵת* as *nota objecti*; e. g. *כִּי שָׁמַעְנוּ* *for we have heard* how the Lord dried up *אֲשֶׁר הוֹבִישׁ* Jos. 2, 10; *רָאוּ עֵינֶיךָ אֵת אֲשֶׁר נָתַנְךָ* *thine eyes have seen how the Lord has delivered thee into my hands* 1 Sam. 24, 11; *וְאַתָּה הִנֵּדַת הַיּוֹם אֵת אֲשֶׁר עָשִׂיתָ אֵתִי* *and thou hast declared this day how that thou hast dealt well with me* 1 Sam. 24, 19.

4) With regard to the use of *אֲשֶׁר* and *כִּי* the following points should be noted. *כִּי* stands:

- (a) as an introduction of the *oratio recta* (*ὅτι*); e. g. *כִּי אָמְרָה כִּי רָאָה ה' בְּעָנְיִי* *for she said: the Lord has looked upon my affliction* Gen. 29, 32.

In a few instances also *אֲשֶׁר*; e. g. *וַיֹּאמֶר שְׂאוּל ... אֲשֶׁר שָׁמַעְתִּי* *and Saul said unto Samuel: I have listened to the voice* 1 Sam. 15, 20.

- (b) as a *temporal conjunction* (conf. *ὅτε* properly, *at the time that, when*) *when, further, supposing that, in*

case that, not of course in the same sense as the conditional אם *if*.<sup>1</sup>)

seldom אֲשֶׁר (= *when*) תִּבְאֵן הַצֹּאן אֲשֶׁר *when the flocks came to drink* Gen. 30, 38; אֲשֶׁר יַחֲטְאוּ לָךְ *in case that they have sinned against thee* I Kings 8, 33.

Rem. 6 Now and then, however, כִּי occurs with the signification of אם; e. g. כִּי תֵדַע *if thou knowest* Job 38, 5 conf. v. 4 and 18. Sometimes also אֲשֶׁר; e. g. אֲשֶׁר נָשִׂיא יַחֲטֵא *when (if) a ruler sinneth*, Lev. 4, 22; אֲשֶׁר יִשְׁמְעוּ *if ye shall hearken* Deut. 11, 27.

(c) as a *causal* conjunction = *because* (Lat. *eo quod*), fully כִּי יַעַן; frequently to be rendered by *for*, in which sense it is sometimes also used as a particle of affirmation: *yes, indeed* (= *it is certain that*), chiefly after other particles of the same kind; e. g. כִּי רַבָּה ..... כִּי כְבוֹדָה מְאֹד *and the Lord said: verily the cry of Sodom is great; verily their sin is very grievous.* Gen. 18, 20.

Also אֲשֶׁר sometimes has a *causal* meaning; e. g. אֲשֶׁר מִי אֵל *for what God is there* Deut. 3, 24; אֲשֶׁר אֲנִי קָצָפְתִּי מְעַט *for I was but a little angry* Zech. 1, 15.

(d) כִּי (never אֲשֶׁר) when following a negation, has an *adversative* meaning *but* (properly *on the contrary because*); e. g. לֹא כִי צָחַקְתָּ *nay; but thou didst laugh* (prop. *nay it is not so, because thou etc.*) Gen. 18, 15; לֹא כִי בִרְחוּב נָלִין *nay; but we will abide the night*

<sup>1</sup>) For the better understanding of this distinction Ex. ch. 21 will be found to be very instructive.

*in the street* (prop. *no, we refuse, because we will* etc.) Gen. 19, 2.

In like manner, when the negation is not clearly expressed, but virtually implied; for instance after a question which is equivalent to a negation; e. g. *כִּי הֶעֱלִיתִיךָ לָךְ . . . . . מָה עָשִׂיתִי* *what have I done unto thee* (i. e. *I have done nothing against thee*) . . . . *nay* (= *on the contrary*), *I brought thee up out of Egypt* etc. Micha 6, 3. 4; *כִּי מִנַּעֲוִיר נִדְּלַנִּי בָאֵב* *nay, (the orphan can say), from my youth he brought me up as a father* Job 31; 18. In this sence, therefore *כִּי* is equivalent to *כִּי אִם* conf. below 5, I β.

Rem. 7 *כִּי* sometimes has a *concessive* sense = *although*; e. g. *וַיֵּצֵאֵל* *and he would go, although he was not accustomed to it* (prop. *he wanted just to try to walk with the arms, for he had never yet carried such arms*) 1 Sam. 17, 39. (Conf. Pr. Driver's "notes on the Hebrew text" on this place); *וְלֹא נָחָם אֱלֹהִים . . . כִּי קָרוֹב הוּא* *God led them not by the way of the land of the Philistines, although that was near* (prop. *God did not lead them etc. although this might have been expected, for it was the shorter way*) Ex. 13, 17.

It follows, therefore, that *כִּי* in such cases retains its value as a *causative* conjunction; only the reason stated does not refer to the entire preceding clause, but merely to a part of it.

(e) *אֲשֶׁר* (*כִּי*) serves as a *final* conjunction in the sense of *that* (= *לְמַעַן אֲשֶׁר* see below 5, E α); e. g. *אֲשֶׁר לֹא יִשְׁמְעוּ* *that they may not understand* Gen. 11, 7; *אֲשֶׁר יַיַּטֵּב לָךְ* *that he may do good unto thee* Deut. 6, 3; *אֲשֶׁר יֵדְעוּ* *that they may know* Jos. 3, 7.

(f) *אֲשֶׁר* occasionally also possesses the meaning of



בְּאֲשֶׁר; e. g. וְיִסְפָּר זָכָא הַשָּׁמַיִם as the host of heaven cannot be numbered (the main sentence commences with בֵּן) Jer. 33, 22.

Rem. 8 With אֲשֶׁר as *nota relationis* the demonstrative word is sometimes omitted, so that the relative particle is expressed by אֲשֶׁר alone; e. g. אֲשֶׁר שָׁם = אֲשֶׁר רָבוּ where the children of Israel strove with the Lord Num. 20, 13; אֲשֶׁר הִלְלוּ אֲבוֹתֵינוּ where our fathers praised thee Jes. 64, 10.

5) Subjoined is a short compendium of the different classes of conjunctions with remarks as to what is of importance concerning the use of some of them.

What remains beyond this more properly belongs to the sphere of the Lexicon.

A. as *copulative*, besides וְ, we find גַּם also, and the intensive or progressive אֲף (in addition to) yet more, even.

α גַּם often serves to reduce two or more persons or objects to one head or group; e. g. גַּם שְׁנֵיכֶם why should I be bereaved of both of you Gen. 27, 45; גַּם כָּל all together.

It is further used simply to emphasise the words following; e. g. גַּם אֶת רָחֵל מִלֵּאָה and he loved Rachel even more than Lea Gen. 29, 30 (conf. in Lat. the comparative with *etiam*); גַּם רָאָה see, yea, see 1 Sam. 24, 12.

גַּם אֶתָּה שְׂתֵּה גַם (or וְגַם Gen. 24, 44 שְׂתֵּה גַם both drink thou, and I will also draw for thy camels) means as well . . . . . as,

*both . . . . . and.* Sometimes we find גם in this sense thrice repeated; e. g. גם תֵּבֶן גם מִסְפּוֹא גם מְקוֹם *we have both straw and provender enough and room to lodge in* Gen. 24, 25; Conf. 32, 20. Also וְ . . . . . וְ is used in the same sense; e. g. וַיָּבֹאוּ אֶל גְּדַלְיָה הַמִּצְפָּתָה וְיִשְׁמַעְאֵל וַיֹּחָנָן וַיֹּנָתָן *then came to Gedaliah to Mizpah, both Ismael, and Johanan and Jonathan* Jer. 40, 8; מָה אֶדְבֵּר וְאֶמַּר לִי וְהוּא עָשָׂה *what shall I say? he hath both spoken unto me and himself has done it* Jer. 38, 15.

β אֵף כִּי (prop. *add to this that, not to mention that*) = *surely then*, and according to the context *quanto magis* or *tanto minus*; *how much more, how much less*. In a question, as exclamation it means *perhaps, perchance, mayhap*; e. g. אֵף כִּי אָמַר אֱלֹהִים *hath God perchance said, ye shall not* Gen. 3, 1.

Once we find גם אֵף together Lev. 26. 44 וְאֵף גַּם וְזֹאת בְּהִיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם *and yet for all that, when they be in the land of their enemies, I will not reject them.*

B. The *disjunctive* conjunctions are:

α principally או *or* (prop. *from free choice*, just as the Latin conjunction *vel*). It occurs however also with an exclusive meaning (like the Lat. *aut*); e. g. בְּאֶמֶר הַהָרִים אוּ בְּאֶמֶת הַגִּיאֹת *upon some mountain, or into some valley* 2 Kings 2, 16.

או sometimes stands elliptically, and is equivalent to או כִּי *or (if it should be) that*; e. g. אוּ יִחַזַק בְּמַעְוִי *or else let him take hold of my strength* Jes. 27, 5. Hence the transition to the conditional meaning *if*,

*if however*; e. g. אוּ נֹדַע כִּי *if, however, it were known* Ex. 21, 36. With the same signification we once find אוּלִי יַעֲשֶׂה Hosea 8, 7 *if however it yield, strangers shall swallow it up*.

Now and then the signification of אוּ coincides with that of וְ *copulative*; e. g. אוּ לְאֵיל *and as for a ram, thou shalt prepare* etc. Num. 15, 6.

β the *disjunctive*: *whether . . . . or* (Lat. *sive . . . sive* is expressed by אוּ . . . אוּ, אִם . . . אִם, וְאִם . . . אִם, מִן . . . עַד, מִן . . . עַד, וְעַד . . . עַד.

C. *Temporal conjunctions are*:

α אוּ אֲשֶׁר and כִּי (see above 4 B), בְּאֲשֶׁר = *when* (Lat. *quum*). Of rarer occurrence the conditional אִם (*if*) = *when*; e. g. אִם רָחַץ *when the Lord shall have washed away* Jes. 4, 4; אִם כָּלָה בְּצִיר *when the vintage is done* Jes. 24, 13. Once we find כִּמּוֹ in this sense Gen. 19, 15 וַיִּכְמוּ הַשָּׁחַר *and when the morning arose*.

β עַד אֲשֶׁר, עַד כִּי, and עַד alone *until*, sometimes אִם עַד אֲשֶׁר אִם.

γ עַד *while, as long as*; כִּי with the infinitive *while*.

δ אַחֲרֵי אֲשֶׁר הִכְתָּה הָעִיר Ez. 40, 1 אַחֲרֵי אֲשֶׁר *after the city was smitten*; אַחֲרֵי Job 40, 2 נִיחַי אַחֲרֵי *and it came to pass after the Lord had spoken these words*); and אַחֲרֵי בְּאֲשֶׁר e. g. וַיָּצְאוּ *and after they were gone* Jos. 2, 7; and אַחֲרֵי alone; e. g. אַחֲרֵי הוֹרִיעַ אֱלֹהִים *after God has shewed thee all this* Gen. 41, 39; אַחֲרֵי נִמְכַּר *after he is sold* Lev. 25, 48. מֵאֲזַי (= מֵאֲזַי אֲשֶׁר) *since, before, not yet* בְּמֶרְסָם לא יָבוֹא עֲלֵיכֶם Zephania 2, 2 *before*

*the fierce anger of the Lord come upon you*), also *מְקַדְמַת שְׁלֵף יָבֵשׁ* (= *מְקַדְמַת אֲשֶׁר*) e. g. *שְׁקַדְמַת שְׁלֵף יָבֵשׁ* *which withereth before it groweth up* Ps. 129, 6.

ε *כִּי* *when, as*; generally with the infinitive, sometimes with a participle; e. g. *כִּי מָשׁוּב* *as he drew back his hand* Gen. 38, 29; *וְהוּא כִּפְרַחַת* *and as it budded* Gen. 40, 19.

#### D. Causal:

*אֲשֶׁר* and *כִּי* (conf. above 4 C); *אֲשֶׁר* *עַל כֵּן* *propterea quod* (lit. *therefore because*) *because*; *אֲשֶׁר* *עַל דְּבַר אֲשֶׁר* and *אֲשֶׁר* *עַל אֲדוּת אֲשֶׁר* (prop. *for this cause that*) *because*; more emphatic *אֲשֶׁר* *עַל כָּל אֲדוּת אֲשֶׁר* Jer. 3, 8 *for this very cause that, simply because*; *אֲשֶׁר* *וַעַן* and *אֲשֶׁר* *בְּעֵבוֹר אֲשֶׁר* *וַעַן* *because*; *אֲשֶׁר* *וַתַּחַת כִּי* and *אֲשֶׁר* *וַתַּחַת כִּי* (prop. *therefore that*) *because*; *אֲשֶׁר* *וַעֲקֵב כִּי* and *אֲשֶׁר* *וַעֲקֵב כִּי* (prop. *as reward that; as consequence that*) *because*.

Rem. 9 *כִּי עַל כֵּן* *אֲשֶׁר* *עַל כֵּן* Job 34, 27, and more frequently *כִּי עַל כֵּן* everywhere means *because*, *עַל כֵּן* having been changed into a *relativum* by the *nota relationis* *אֲשֶׁר* and *כִּי*.

Rem. 10 Very remarkable is the use of *עַל* in Jer. 30, 14 *עַל רַב* *עֲוֹנֶיךָ עֲצָמוּ חַמְאָתֶיךָ*, for first it stands as the preposition *propter* *עַל* *עֲוֹנֶיךָ* *on account of the greatness of thine iniquity*, and then it exercises its force as a causal conjunction *עַל אֲשֶׁר עֲצָמוּ חַמְאָתֶיךָ* *because thy sins were increased*.

#### E. final:

α *אֲשֶׁר* *לְמַעַן* and *לְמַעַן* alone (*with the intention that*) *that, to the end that*; *אֲשֶׁר* *לְבַעֲבוֹר* *לְבַעֲבוֹר* *that, in order that*. These are also construed with the infinitive,

in which case however they really are prepositions.

Once we find *בְּעֵבֹר לְחַקֵּר* *in order to search* 1 Chr. 19, 3; but the parallel place 2 Sam. 10, 3 reads *בְּעֵבֹר חֲקֹר*.

β *לְ* *to the end that* (see above 2 K); perhaps also *לְ* in *לְהָתֵן שָׁם* *to place there the ark of the covenant* 1 Kings 6, 19.

γ as to the negation *אֵל* conf. § 25 Rem. 1; *כֵּן* *lest, that not* § 25, 3 B; *לְבִלְתִּי* § 25, 3 A.

Once we find *כֵּן* prefixed to the imperfect with the *final* meaning *that not* Deut. 33, 11 *כֵּן יִקְיֹמוּן* *that they prevail not*.

#### F. Conditional:

α *אִם* *לו* (rarely *אִם לוֹ = לוֹ* Esther 7, 4) *if*; but with difference of use.

*אִם* leaves uncertain whether anything takes place, has taken place, will take place, or not (but rather the former alternative); it therefore denotes the pure and simple hypothesis (= *if I do so; if I did so; if I shall do so*).

*לוֹ* on the contrary implies that what is supposed does not take place, has not taken place, or will not take place; or at least that such would be improbable, (= *if I did so, had done so, should do so*). Hence *לוֹ* is used to express a wish; e. g. *לֹא יִשְׁמַעֲלָהּ* *O that Ismael might live before thee* Gen. 17, 18; *לֹא מָתוּ* *would that we had died* Num. 14, 2; and even with the imperative (conf. § 17, 4 b and § 18, 2 b). Yet also *אִם* is used for stating a wish

(conf. § 17, 4 *b*); and sometimes even in hypothetical sentences of which the condition is known not to be fulfilled; e. g. **אִם אֶרְעֵב** *if I were hungry* Ps. 50, 12; **אִם אֲסַק שָׁמַיִם** *if I ascend up unto heaven* Ps. 139, 8; **אִם יָבִיאוּ אֶת בְּנֵיהֶם** *if they bring up their children* Hos. 9, 12.

לֹא on the contrary can not be used when the possibility exists that the condition will be realised.

β **אִם** is always used in expressions of grief, and in conditional curses; e. g. **אִם עָשִׂיתִי זֹאת** *if I have done this* Ps. 7, 4—6; **אִם שָׁכַחְנוּ** *if we forget the name of our Lord* Ps. 44, 21; **אִם אָמַרְתִּי** *if I had said* Ps. 73, 15; **אִם אֲשַׁכַּחְךָ** *if I forget thee* Ps. 137, 5.

Rem. 11 The apodosis is sometimes omitted after a protasis with **אִם**; e. g. **וְהָאָמַר אִם הָיָו עֲרֵבוֹן עַד שְׁלָחֶךָ** *and she said if thou wilt give me a pledge, till thou send it* Gen. 38, 17; chiefly with threatening sayings; e. g. **אִם עֲנֶה תַעֲנֶנּוּ אֹתוֹ** *if in any way thou afflict him* Ex. 22, 22.

γ What has been said concerning **אִם** and **לֹא** applies also to their compounds **לֹא־אִם**, **לֹא־לֹא**.

δ After formulas used in swearing **אִם** has a negative sense; e. g. **חַי פְּרַעֲהַ אִם תֵּצֵאוּ מִזֶּה** *by the life of Pharaoh, ye shall not go forth hence* Gen. 42, 15; and (consequently) **אִם לֹא** an affirmative sense. To understand this it must be borne in mind that such formulas contain an ellipsis of what will happen or would happen, were the condition to be fulfilled or to remain unfulfilled. This is evident from 1 Sam. 25, 22; **כֹּה יַעֲשֶׂה אֱלֹהִים לְאַבְנֵי דָוִד וְכֹה יִסִּיף אִם אֲשִׁאִיר מִכָּל**

אֲשֶׁר לוֹ עַד אוֹר הַבֶּקֶר בְּשִׁתּוֹן בְּקִיר *may God do so unto the enemies of David, and more also, if I leave of all that pertain to him by the morning light so much as one man child* 1 Sam. 25, 22.

Rem. 12. Once 2 Sam. 3, 35 כִּי אִם is found with a conditional sentence after an oath formula; כֹּה יַעֲשֶׂה לִי אֱלֹהִים כִּי אִם לִפְנֵי בּוֹא הַשָּׁמֶשׁ אֶמְעַם לֶחֶם *May God do so to me and more also if I taste bread till the sun go down.*

אִם and לֹא אִם not only possess this sense after formulas and verbs used in swearing, but also when they are used absolutely; אִם then denotes a strong negation; e. g. אִם יֵרָאָה *not a shield was seen* Judges 5, 8; אִם יִכָּפַר הָעוֹן *surely this iniquity shall not be purged from you* Jes. 22, 14; also when connected with a particle of interrogation; e. g. הֲאִם *is there no end to our dying* (= *shall we all perish*) Num. 17, 28; and לֹא אִם expresses an equally strong affirmation (= *truly, really*), e. g. אִם לֹא נִכְחַד קִיָּמנוּ *surely they that did rise up against us are cut off* Job 22, 20.

Rem. 13. Concerning the conditional signification of אֲשֶׁר, אִין, and כִּי conf. above n° 5 B α and n° 4 Rem. 6.

### G. Concessive:

α אִם *even if, though*, with the perfect; e. g. אִם צְדִיקָתִי *though I were righteous*; and the imperfect; e. g. אִם יִהְיוּ חַטָּאִיְכֶם *though your sins be as scarlet* Jes. 1, 18; אִם יִהְיֶה עַמְּךָ *though thy people be as the sand of the sea* Jes. 10, 22.

β על = על אֲשֶׁר (prop. *add to this that*) *although*; e. g. על לא חָמַם עָשָׂה *although he had done no violence* Jes. 53, 9; על לא חָמַם בְּכַפִּי *although there is no violence in my hands* Job 16, 17; also with the infinitive; e. g. על וְעָתֵךְ *although thou knowest* Job 10, 7.

Concerning the concessive meaning of כִּי conf. above Rem. 7.

#### H. Comparative:

α כַּאֲשֶׁר *as, just as, such as*, often followed by the corresponding בִּן in the *apodosis*; e. g. וּבְאֲשֶׁר יַעֲנוּ בִּן וּבְאֲשֶׁר יִרְבּוּ אֹתוֹ בִּן וּבְאֲשֶׁר יִפְרָץ בִּן וּבְאֲשֶׁר יִרְבּוּ אֹתוֹ בִּן וּבְאֲשֶׁר יִפְרָץ *but the more they afflicted them, the more they multiplied and the more they spread* Ex. 1, 12. (Conf. § 27, 6 F).

כַּאֲשֶׁר, however, is sometimes omitted in the *protasis*; e. g. וְגָבְהוּ שָׁמַיִם מֵאֲרֶץ בִּן וְגָבְהוּ *for as the heavens are higher than the earth, so are my ways higher than your ways* Jes. 55, 9; וְהָיָה כִּי יִרְאוּ בִּן וְהָיָה *when they saw it, they were amazed* Ps. 48, 6; and in like manner also בִּן in the *apodosis*; e. g. כִּי כַּאֲשֶׁר שְׁתִּייתֶם *for as ye have drunk upon my holy mountain so shall all the nations drink continually* Obadja 16.

β כָּל עֲמֵת שֶׁ... בִּן *in all points as....so*, denotes an extremely precise comparison; e. g. כָּל עֲמֵת שָׁבָא בִּן *in all points as he came, so shall he go* Eccl. 5, 15.

Rem. 14. In sentences such as Ps. 42, 2 כִּי... כַּאֲשֶׁר *as the hart panteth after the waterbrooks, so panteth my soul after thee*, certain authors wish to explain כִּי by considering it = כַּאֲשֶׁר.



with a comparative sense. Such sentences may however be easily explained by admitting an ellipsis of **אֲשֶׁר** as relativum; e. g. **כְּאֵיל אֲשֶׁר הָעֵרָג** like the hart that panteth. Conf. Deut. 32, 11; Ps. 125, 1.

### I. *Adversative*:

$\alpha$  **אָפֶם כִּי** (*only that*) = *but, however, nevertheless*.

$\beta$  **אִם כִּי** (*but if*) = *before, except when* governing the Perfect, and following a negation in the Imperfect; e. g. **לֹא אֶחְשֶׂה כִּי אִם שְׁלֹמֹתַי** *I will not keep silence before I have given recompense* Jes. 65, 6. In this case **אִם כִּי** stand together as one conjunction = *but if, except that, unless*, and follow after a negation or the equivalent of a negation. Conf. above 4 (d).

Yet **אִם כִּי** are also used in such a manner that **כִּי** belongs to the the main sentence and **אִם** to the conditional sentence; e. g. **אִם הִכְבַּסְתָּ בְּנֶהָר** *for even if thou wash thee with lye, thine iniquity is marked before me* Jer. 2, 22.

The adversative **אִם כִּי** before a noun means *besides* e. g. **אִם לֶחֶם קָדֵשׁ** *there is no common bread under mine hand, besides the holy bread* 1 Sam. 21, 5.

**Rem. 15.** The main sentence to which the adversative **אִם כִּי** belongs has sometimes to be supplied from the context; e. g. **כִּי אִם וְכִרְתִּנִּי** (*I desire nothing*) *except that thou remember me* Gen. 40, 14; **כִּי אִם פָּנָיו אֲשֶׂא** *for him will I respect* (prop. *for it cannot be otherwise than that I should respect him*) Job 42, 8.

K. Finally there is the conjunction **וְעַתָּה** which in most cases only serves to introduce the apodosis after a preceding subordinate sentence. Sometimes

however, it implies also a causative sense; e. g. וְעָתָה בָּרַח לְךָ אֶל מְקוֹמְךָ *therefore now flee to thy place* Num. 24, 11; or a concessive sense; e. g. וְעָתָה שָׁבוּ נָא בָּוֶה גַּם אֲתֶם הַלַּיְלָה *However, I pray you, tarry ye also here this night* Num. 22, 19. (See Essay on the signification of עָתָה reprinted from the "Israel. Let-terbode" 1884).

6) Of two particles, of which the compound forms a conjunction, frequently only one or the other of them is used. This already appears from what has been said before. Thus, instead of the complete וְעַן אֲשֶׁר *on account of, because* we find either אֲשֶׁר alone, or וְעַן; instead of כַּאֲשֶׁר *as*, either כִּי (see Rem. 14) or אֲשֶׁר; e. g. הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת מִצְרַיִם הַיּוֹם *for as ye have seen the Egyptians today, ye shall see them again no more* Ex. 14, 13; אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֶת אֲשֶׁר דִּבַּרְתָּ לּוֹ *as thou hast kept with thy servant David my father that which thou didst promise him* 1 Kings 8, 24.

On the other hand a certain tendency to be prolix sometimes shows itself; e. g. כִּן . . . עַד = כִּן . . . עַד = כִּן (conf. above § 5 A β). The repetition, no doubt, of the same particle points to greater emphasis; e. g. כָּמָד כָּמָד, כָּמָד כָּמָד, as וַיַּעֲצֵמוּ בְּכָמָד כָּמָד *waxed exceeding mighty* Ex. 1, 7; ; וְעַן וּבְעַן בְּמִשְׁפָּטִי מָאָסוּ *because, even because they rejected my judgments* Lev. 26, 43; which now and then also occurs with nomina; e. g. צֶדֶק צֶדֶק הָרְרָה *that which is altogether just shalt thou follow* Deut. 16, 20; conf. Jes. 6, 3; Jer. 22, 29; Ez. 21, 32 (conf. § 22, 4).

7) The *consecutio temporum* in Hebrew not unfre-

quently allows the expression of the relation between two sentences by simply placing them one after the other without any conjunction at all. This occurs:

- α with conditional sentences; e. g. וַיִּפָּקֹד יוֹם אֶחָד וָאֶחָד וְכָל הַצֹּאן *and if they overdrive them one day, all the flock will die* Gen. 33, 13; הֲטָאֲתִי מָה אֶפְעַל לָךְ (prop. *well! I have sinned*) *if I have sinned, what (harm) do I unto thee* Job 7, 20; בְּמוֹתִי וּקְבֻרָתָם אֲתִי (at my death) *when I die etc.* 1 Kings 13, 31; עוֹד מְעַט וְסִקְלוּנִי *if (this last) a little longer, they will stone me, or, they be almost ready to stone me* Ex. 17, 4; כִּמְצָא אִשָּׁה כִּמְצָא טוֹב *whoso findeth a wife findeth a good thing* Pr. 18, 22.

Such sentences are sometimes introduced by another word, generally by הֵנָּה; e. g. עֲתָה יָבֹא דְבָרֶיךָ *עתָה* *now when thy words come to pass, what shall be the ordering of the child* Judges 13, 12; בִּי הֵנָּה הִלְכוּ מִשֵּׁד *for when they escape destruction, Egypt shall gather them up* Hosea 9, 6.

- β with comparisons, e. g. אֶבְלִי עָמִי אֲכָלוּ לָחֶם *they devour my people, as if they eat bread* (lit. *devouring my people, they eat bread*) Ps. 14, 4; קָרָא דָּגֶר וְלֹא יָלַד עֵשָׂה *as the partridge sitteth on eggs which she hath not laid, so is he that getteth riches* Jer. 17, 11; צִיָּה גַם חֹם וַיִּגְזְלוּ מִיָּמֶי שֶׁלֹּג שָׂאוֹל חָטְאוּ *as drought and heat consume (steal) the snowwater, so doth sheol those that have sinned* Job 24, 19.

- γ with sentences, which otherwise would have been introduced by a relative conjunction (*oratio obliqua*);

e. g. אָחֵתִי אָתָּה = אָחֵתִי אָתָּה *say, I pray, thou art my sister* Gen. 12, 13; הִשְׁמַע = הִשְׁמַע *that when thou hearest a dream* Gen. 41, 15; יֵרְעוּ גוֹיִם אֲנֹשׁ הֵמָּה *that the nations may know, that they are but men* Ps. 9, 21; Ps. 50, 21; מָה רָאִיתֶם עֲשִׂיתִי *what ye have seen me do* (prop. *what ye have seen that I did*) Judges 9, 48. בִּי יִדְעִתִּי בְּגֹרֶם הַבְּגֹר *for I knew that thou didst deal very treacherously* Jes. 48, 8.

N.B. In English such a sentence is always an *object sentence*, but according to Hebrew ideas it is to be considered as a direct and independent sentence.

### § 29. Interjections.

1) The Interjections which signify *ah, alas, woe*, (אָהָה, אָוִי, אָוִי) are either connected with the object of the threatening or lamentation by means of the particles אֶל, לְ, or עַל, or they stand absolutely, so that the object of lament remains without a particle.

The first named construction is the more usual with denunciations, (conf. the Latin *vae tibi*), the latter with expressions of grief (conf. Latin *vae te* in Plautus); e. g. אָוִי לָנוּ *woe us!* Sam. 5, 16; אָהָה גּוֹי חַמָּא *Ah, sinful nation!* Jes. 1, 4; אָהָה חָוִי אָחֵי *Alas, my brother!* 1 Kings 13, 30.

2) With אֲשֶׁרִי *O happy!* the noun, expressing the object praised, is sometimes omitted; e. g. אֲשֶׁרִי שִׂישְׁלִם *happy shall he be that rewardeth thee as thou hast served us, happy shall he be that taketh etc.* Ps. 137, 8. 9; and in Ps. 65, 5 even the nota relationis שֶׁ = אֲשֶׁר *happy the man whom thou chooseth.*

אֲשֶׁרִי moreover, like הִנֵּה, is not unfrequently connected with suffixes; e. g. אֲשֶׁרִיךְ, אֲשֶׁרִיךְ *happy thou!* אֲשֶׁרִיכֶם *happy you!* אֲשֶׁרִיו or אֲשֶׁרֶהוּ *happy he.*

## PART IV

### CONSTRUCTION OF THE SENTENCE

#### CHAPTER IX — NOMINAL SENTENCES

##### § 30. Subject and Predicate.

1) Nominal sentences are sentences which only express a state of *existence* or *being*, and of which the predicate is a *nomen*.

2) The predicate of a nominal sentence is either a noun, adjective, participle or pronoun; e. g. ה' בִּלְכֵנו *the Lord is our king* Jes. 33, 22; וְאֲנָשֵׁי סְדוֹם רָעִים וְחַטָּאִים *and the men of Sodom were wicked and sinners* Gen. 13, 13; וְנָהָר יֵצֵא מֵעֵדֶן *and a river went out (prop. is going out) of Eden* Gen. 2, 10; וְהָ הַדָּבָר *this is the case.*

Rem. 1. The subject may also be a pronoun; e. g. זֶאת הַפֶּעַם עֲצָם *this is now bone of my bones* Gen. 2, 23; וְהוּא כֹהֵן *and he was priest* Gen. 14, 18.

3) A remarkable class of nominal sentences are those, of which the predicate itself forms a nominal sentence; e. g. תְּסִידָה בְּרוּשִׁים בֵּיתָהּ *as for the stork . . . . the fir trees are her nest* (= לְתִסְדָּה בֵּית בְּרוּשִׁים conf. v. 18) Ps. 104, 17; הָאֵל תָּמִים דְּרָבּוֹ *God . . . . perfect is his way* Ps. 18, 31;

אֲנִי הִנֵּה כְּרִיתִי אִתְּךָ *as for me, behold my covenant is with thee* Gen. 17, 4.

In these sentences the subject is sometimes introduced by the (so called) ׀ *apodosi*s; e. g. וְאֲנִי הִנֵּנִי מִקִּים *and I . . . . behold I establish my covenant* <sup>1)</sup> Gen. 9, 9.

**Rem. 2** It is evident that by such sentences the Hebrews intend to emphasise the position of the true subject of the sentence. In English we should say *the fir trees are the stork's nest*, both when it is desired to indicate what the nest of the stork is made of, and when it is intended to convey where the stork (in contrast with other birds) builds herself a nest. Now, in the last named alternative something is said concerning *the choice of the stork*, and it is, therefore, quite correct when the Hebrews both place the *stork* as subject in the beginning of the sentence, and mention her again in the predicate by means of a suffix. Sometimes, however, the subject is not again mentioned in the predicate, and is then to be supplied from the context; e. g. וְנִפְשׁוֹ *as for a hungry stomach, every thing bitter is sweet (to it)* Prov. 27, 7.

**Rem. 3** Certain exclamations also, in which the reader is left to supply a nominal or verbal predicate, are to be considered as nominal sentences; e. g. פָּחוּ כַּמַּיִם *a rashness (as quick) as water* Gen. 49, 4; הַמְּנִים הַמְּנִים בְּעֵמֶק הָחַרְטִי *multitudes after multitudes (are seen) in the valley of Haruti* Joel 4, 14.

4) The use of a noun as predicate of a nominal sentence chiefly occurs when the equivalent adjective is wanting; e. g. וְקִירֵתָיו עֵץ *and the walls thereof were of wood* Ez. 41, 21 (conf. § 4, 7 and Rem. 1). The harshness of such

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1) This kind of nominal sentence is called by certain Grammarians a *compound nominal sentence*.

an expression is occasionally softened by repeating the subject nomen and connecting it in st. constr. with the predicate; e. g. *אִם בָּח אֲבָנִים כְּחִי* *is then my strength (the strength) of stone?* Job 6, 12; *שֵׁבֶט מִיִּשְׂרָאֵל שֵׁבֶט מַלְכוּתָךְ* *a sceptre of equity is the sceptre of thy kingdom* Ps. 45, 7.

This repetition of the subject nomen is the more usual construction when a comparison is intended; e. g. *וְהָיָה אוֹר הַלְבָנָה כְּאוֹר הַחֶמֶד* *and the light of the moon shall be as the light of the sun* Jes. 30, 26; or when the predicate cannot be expressed by an adjective; e. g. *מַלְכוּתָךְ מַלְכוּת כָּל עֲלָמִים* *thy kingdom is a kingdom of all eternity* Ps. 145, 13. (No adjective can be formed to express *of all eternity*, for the adjective formed from *עָלָם* would mean *eternal*). *הַקוֹל קוֹל יַעֲקֹב וְהַיָּדִים יְדֵי עֵשָׂו* *the voice is Jacob's voice, but the hands are the hands of Esau* Gen. 27, 22.

The construction in the two last named cases becomes very bold, when the subject nomen is not repeated in the predicate; e. g. *וְצִאצְאֵי מֵעֵיד בְּמַעֲוֵתָיו* *thy seed also had been as the sand, and the offspring of thy bowels as (the offspring) of its bowels* Jes. 48, 19; *וּבִגְדֶיךָ כְּבִגְדֵי דָדְךָ בְּנֵת = וּבִגְדֶיךָ כְּדָדְךָ בְּנֵת* *and thy garments are like (the garments) of him that treadeth in the wine-fat* Jes. 63, 2; *הַחֲצִי כְּחֲצִי גִבּוֹר = הַחֲצִי כְּגִבּוֹר* *their arrows shall be like (the arrows of) a skilled mighty man* Jer. 50, 9; *הָעֵת עֵת נֶשְׁמִים = הָעֵת נֶשְׁמִים* *and it is a time of much rain* Ezra 10, 13; and this construction becomes still bolder when the *comparationis* is omitted; e. g. *בְּסִמְלֶךְ אֱלֹהִים = בְּסִמְלֶךְ בְּסִמְלֶךְ אֱלֹהִים* *thy throne is (like the throne of) God*

Ps. 45, 7; עֵינֶיךָ יוֹנִים = עֵינֶיךָ יוֹנִים *thine eyes are (like the eyes of) doves* Cant. 1, 15 (conf. § 3 Rem. 2).

5) When the subject of a nominal sentence is an infinitive, it is by preference introduced by לֵּ; e. g. טוֹב לְשֹׁכֶת *it is better to dwell in the corner of the housetop* Prov. 21, 9 (in v. 19 לֵּ is omitted טוֹב שֹׁכֶת בְּאַרְץ מִדְבָּר *it is better to dwell in a desert land*); לֹא לְךָ עֲוִיָּהוּ לְחַקְטִיר *it is not thine office, Uzia, to sacrifice* 2 Chr. 26, 18; seldom by בִּ; e. g. לֹא יִקָּשֶׁה בְּעֵינֶיךָ בְּשִׁלְחֶךָ אֹתוֹ *let it not seem hard unto thee to let him go free* Deut. 15, 18; but never when the infinitive stands in the *st. constr.*; e. g. לֹא טוֹב הָיִיתָ הָאָדָם לְבִדּוֹ *it is not good that the man should be alone* Gen. 2, 18; שָׂאתָ פָנֶיךָ רָשָׁע לֹא טוֹב *to accept the person of the wicked is not good* Prov. 18, 5.

Rem. 4 Now and then an adverb is found as predicate; e. g. כִּי בְּרָע הוּא *for we are but of yesterday* Job. 8, 9; כִּי בְּרָע הוּא *that they are set on evil* Ex. 32, 22; <sup>2)</sup> but more rarely as subject; e. g. וְגַם הָרַבָּה נָפַל מִן הָעָם *and many of the people also are fallen* 2 Sam. 1, 4; כָּמֹהוּ לֹא נִהְיָה מִן הָעוֹלָם *there has not ever been the like* Joel 2, 2. Concerning הֲלוֹא כְּמֹהוּ בְּאֵינֶיךָ *is it not as nothing in your eyes?* Haggai 2, 3. Conf. § 27, 6 F α.

6) The infinitive also as predicate is sometimes found with לֵּ and sometimes without לֵּ; e. g. ה' לְהוֹשִׁיעֲנִי *the Lord is ready to save me* Jes. 38, 20; דְּבָרֵי רָשָׁעִים יִּאֲרָב דָּם *the words of the wicked are a lying in wait for blood*.

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2) The Samaritan text reads כִּי פָרַע הוּא *that they were broken loose*; conf. v. 25.



Prov. 12, 6; וְתוֹעֵבַת כְּסִילִים סוּר מִרָע *it is an abomination to fools to depart from evil* Prov. 13, 19.

§ 31. Expression of the copula in nominal sentences.

1) The subject and predicate of a nominal sentence are generally placed next to one another without any copula; e. g. וְזֶהב הָאָרֶץ הַהוּא טוֹב *and the gold of that land (is) good* Gen. 2, 12; עֶשֶׂר אַמּוֹת אַרְךָ הַקֶּנֶשׁ *ten cubits (shall be) the length of a board* Ex. 26, 16; גַּם הוּא חָכָם *he also (is) wise* Jes. 31, 2; נֹצֵב מֶלֶךְ *a deputy (was) king* 1 Kings 22, 48.

2) The personal pronoun of the 3<sup>d</sup> person is but seldom used as copula; e. g. חֶלֶם אֶחָד הוּא *the dream is one* Gen. 41, 26; זֶה מַתַּת אֱלֹהִים הִיא *this is the gift of God* Eccl. 5, 18; בָּנִים סְבָלִים הֵמָּה *they are sottish children* Jer. 4, 22; שִׁבְעַת הַטֹּבִים הֵנָּה *the seven good kine are seven years* Gen. 41, 26.

This chiefly occurs when the relative pronoun אֲשֶׁר is the subject; e. g. כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי *every moving thing that liveth* Gen. 9, 3; and especially in negative sentences; e. g. וּמִן הַבְּהֵמָה אֲשֶׁר לֹא טָהֲרָה הִוא *and of the beasts that are not clean* Gen. 7, 2; אֲשֶׁר לֹא מֵעָרֵי הַגּוֹיִם הָאֵלֶּה הֵנָּה *which are not of the cities of these nations* Deut. 20, 15.

The same pronoun is sometimes used as copula even when the subject is a pronoun of the 1<sup>st</sup> or 2<sup>d</sup> person; e. g. בִּי אֲנִי וְאַתָּה הוּא *see now: it is I, even I* Deut. 32, 39; גַּם אַתָּה כוֹשִׁים הוּא מֶלְכִּי *thou art my king* Ps. 44, 5; גַּם חֲלָלֵי חֶרְבִּי הֵמָּה *ye Ethiopians also, are victims of my sword* Zephania 2, 12.

3) Still more rarely the forms of הָיָה are used as copula; e. g. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ *and the earth was waste and void* Gen. 1, 2. וְהַנָּחָשׁ הָיָה עָרוֹם *now the serpent was more subtil* Gen. 3, 1; וְכָל לֶחֶם צִידָם יָבֵשׁ הָיָה נִקְרָדִים *and all the bread of their provision was dry and mouldy* Jos. 9, 5; הָיוּ מִלְקָטִים שְׁבַעִים מְלָכִים... *threescore and ten kings were gathering (their meat) under my table* Judges 1, 7.

4) If the subject should be a personal pronoun, and the predicate is expressed by a participle, the subject is then sometimes, as suffix, joined to יֵשׁ or אֵין (which are properly substantiva), according as the sentence is affirmative or negative; e. g. אַם יֵשֶׁד מוֹשִׁיעַ *if thou savest* Judges 6, 36; וְאַם אֵינְךָ מֵשַׁלֵּחַ *and if thou wilt not send him* Gen. 43, 5.

## CHAPTER X — VERBAL SENTENCES.

### § 32. Object of the verb.

1) Verbal sentences are sentences of which the predicate is a *verbum finitum* and which express an action.

A *verbum finitum*, by its indication of persons, independently of all further determinations, may form a complete sentence; e. g. וַיֹּאכַל וַיִּשְׂתֵּי וַיָּקָם וַיֵּלֶךְ *and he ate, and drunk, and rose up, and went his way.* Gen. 25, 34.

A single verb therefore is found more than once to suffice when intransitive, but when transitive an object generally follows as an important factor of the sentence.

2) The most simple manner of connecting a noun

as object with a verb, is by adding it to the verb without preformative, affirmative, or particle indicative of its relation as object; e. g. *יֹאכֵל לֶחֶם* *he eats bread*, or (when definite) *יֹאכֵל הַלֶּחֶם* *he eats the bread*. *לֶחֶם* or *הַלֶּחֶם* in this case is called the object.

The object however is frequently connected with the preposition *את* (*את-*), chiefly when it is determined by *ה'* הַיְדוּשָׁה, a st. constr., a pronominal suffix, or in any other way; e. g. *בָּרָא אֶת הַשָּׁמַיִם* *God created the heaven* Gen. 1, 1; *וַיָּבִיט אֶת פֶּר הַחֲטָאִת* *and he brought the bullock of the sin offering*. Lev. 8, 14; *וַיִּקַּח אֶת רֹאשׁוֹ* *and wring off its head* Lev. 1, 15; *הוֹלִיד אֶת לוֹט* *and Haran begat Lot* Gen. 11, 27; *לֹא יָבִין אֶת־זוֹאת* *neither doth a fool understand this* Ps. 92, 7; *אֶת־מִי אֲשַׁלַּח* *whom shall I send* Jes. 6, 8.

Rem. 1 *אֶת* seldom stands before an *indefinite* noun; e. g. *וְכִי יִנַּח* *and when an ox gore a man or woman* Ex. 21, 28; generally only in poetical style; e. g. *וְאֶת צְדִיקִים יִשְׁלַח* *but the righteous shall be recompensed with good* Prov. 13, 21.

3) The use of the object without preposition is more frequent in Hebrew than in English. For almost all ideas which are in any way related to the action of the verb, may be expressed as object of the verb. We have already seen something similar with regard to the st. constr. See § 5, 4.

4) Thus it is that many verbs may be used both with an object (transitive), and without an object (intransitive); e. g. *בָּכָה* means as well *to weep*, as *to de-*

*plore* (conf. Lat. *flere*); יָשַׁב and שָׁכַן *to dwell and to inhabit* הָלַךְ *to go and to go through*; as וַיֵּלֶךְ אֶת כָּל הַמִּדְבָּר *and we went through all the wilderness* Deut. 1, 19.

5) Even verbs, the action of which can really only be conceived as intransitive, often have as object a noun of the same stem; e. g. פָּחַד *to fear*, פָּחַדוּ פָּחַד *they were in great fear* Ps. 14, 5; חָטָא *to sin* חָטָא חָמָא *Ferusalem has grievously sinned* Sam. 1, 8.

This chiefly occurs with *verba denominativa*; e. g. רָשָׂא רָשָׂא הָרֶשֶׁת *let the earth put forth grass* Gen. 1, 11; בָּעֲנִי עָנִן *when I bring a cloud* Gen. 9, 14; נָלַכְנָה לְבָנִים *let us make brick* Gen. 11, 3; קָאֵלְמִים אֵלְמִים *binding sheaves* Gen. 37, 7; הַמְכִּיעַר אֶת־הַבְּעֵרָה *he that kindled the fire* Ex. 22, 5.

Especially when the action of the verb is determined by an adverbial expression, such determinations are generally in the form of an adjective, or in any other form, added to a noun of the same stem as the verb; e. g. נָנַע נִנְעִים גְּדֹלִים *to plague severely* Gen. 12, 17; חָרַד חָרַדָּה גְּדֹלָה *to fear greatly* Gen. 27, 33; חָטָא חָמָא גְּדֹלָה *to sin grievously* Ex. 32, 31; צָעַק צָעָקָה גְּדֹלָה וּמָרָה *to cry loudly and bitterly* Est. 4, 1; שָׂנְאָה שְׂנֵאָה גְּדֹלָה *to hate keenly* 2 Sam. 13, 15; הָלָה אֶת־חַלְוֵי אֲשֶׁר יָמוּת בּוֹ *to be deathly sick* 2 Kings 13, 14; הִכָּה מִכַּת בְּלֹתִי סָרָה *to smite irresistibly* Jes. 14, 6; הִקְשִׁיב קָשַׁב רַב־קָשַׁב *to answer much* Jes. 21, 7; וְאִסְפוּ אִסְפָּה אֲסִיר עַל־בוֹר *to be gathered as prisoners* Jes. 24, 22; נוֹשַׁע תְּשׁוּעַת עוֹלָמִים *to save for ever* Jes. 45, 17; שָׂשׂ מְשׁוֹשׁ חָתָן עַל בָּלָה *to rejoice thoroughly* Jes. 62, 5; קָנָא קִנְאָה גְּדֹלָה *to be jealous* Jon. 4, 6; 1 Chr. 29, 9.

*to be very jealous, to strive jealously* Zech. 1, 14; קִנְאָה קָנָא *to be very wroth* Zech. 1, 15 (conf. also n°. 11).

In all these instances the noun adds nothing to the meaning already expressed by the verb.

6) The same connection of the object without preposition or prefix also occurs with determinations of *place* of the most general kind, in answer to the questions: *where, whither, unto what, whence* e. g. יֵצֵא הַשָּׂדֶה *let us go forth into the field* Cant. 7, 12; יָצְאוּ אֶת הָעִיר *they were gone out of the city* (conf. Lat. *egredi urbem*) Gen. 44, 4; וְשָׁפַכְתָּ הַיַּבֵּשָׁה *and thou shalt pour it upon the dry land* Ex. 4, 9; וַיְבֹאֵנִי חֶסֶדְךָ *may thy favours come unto me* Ps. 119, 41.

**Rem. 2** Suchlike expressions, however, may also be expressed in a different manner. See § 35, 2.

7) With the verbs signifying *to flow, to stream* etc., that which flows, or better that with which overflows anything, stands in poetry as object; e. g. עֵינֵי יִרְדָּה מַיִם *mine eye overflows with water (= tears)* Lam. 1, 16 conf. 3, 48 Jer. 9, 17; 13, 17; יִטְפוּ הַהָרִים *עָסִים וְהַנִּבְעוֹת הַלִּבְנָה חֶלֶב וְכָל אֲפִיקוֹ יְהוּדָה יִלְכוּ מָיִם* *the mountains shall drop new wine, the hills shall flow with milk, and all the brooks of Judah shall flow with waters.* Joel 4, 18. conf. Amos 9, 13; שׁוֹמֵר צְדָקָה *overflowing with righteousness* Jes. 10, 22. In like manner also expressions such as וַהֲנִיָּה עָלָה כָּלֹי קִמְשׁוֹנִים *and, lo, it all (= the field) is gone up in thorns* Prov. 24, 31; conf. Jes. 5, 6; 34, 13.

8) Further large classes of verbs are to be found

which are construed with an accusative of object; namely:

- a) all verbs signifying *a putting on or putting off one's garments, covering, enveloping, adorning*, and suchlike, as *לָבַשׁ, פָּשַׁט, עָרָה, עָטָה*, also when used in metaphorical language; e. g. *לָבְשׁוּ כָרִים הַצֹּאֵן* *the pastures are clothed with flocks* Ps. 65, 14; *עָטָה אֹר* *who envelops himself with light* Ps. 104, 2; *יִלְבְּשׁוּ יֹאֲבָדֵיךָ* *may mine adversaries be clothed with dishonour, and may they cover themselves with their shame as with a mantle* Ps. 109, 29. (Conf. § 35, 3).
- b) verbs signifying: *to be full, to lack*, as *מָלָא* *to be full*; *שָׂרַץ* *to swarm, to abound* Gen. 1, 20; *שָׂבַע* *to be satisfied*; *פָּרַץ* *to increase, to overflow* (conf. n°. 7) Prov. 3, 10; *חָסַר* *to want* (that which is wanting being object, and the person or thing to which anything is wanting subject); e. g. *אֲוִלִי וְחֲסֵרוֹן חֲמִשִּׁים* *peradventure there shall lack five of the fifty righteous* Gen. 18, 28; *שָׁבַל* *to be bereaved* Gen. 27, 45.
- c) several verbs of *dwelling*, and not only *near or in a place*, as *שָׁבַן* Jes. 33, 16, *יָשַׁב* Gen. 4, 20, *גִּיר* Judges 5, 17, but also *with somebody, with a people*; e. g. *לֹא יִגְרֶה דָּע* *the evil man shall not dwell with thee* Ps. 5, 5. Conf. Ps. 120, 5.
- g) The same construction without preposition or prefix is also used to express the adverbial relations, as *after the manner of, in proportion to, what regards, as for, according to*, etc.; e. g. *לֹא חֲתִים אֶבֶל לֹא חֲתִים* *as for the*

*dead thou shalt make no mourning* Ez. 24, 17; וְהָעֵלָה  
 עלות מספר כלם *and he offered burnt offerings according*  
*to the number of them all* Job 1, 5; בַּק הַכִּסֵּא אֲנִי מִמֶּךָ *only*  
*as regards the throne will I be greater than thou* Gen.  
 41, 40; סָגַר חֻתָּם צָר *shut up as with a close seal* Job  
 41, 7; לְהִלָּחֵם פִּה אֶחָד *to fight (as with the decision of)*  
*one mouth = with one consent* Zeph. 3, 9.

It further expresses all sorts of adverbial determinations; e. g. שָׁקַר יִדְּפוּנִי *they persecute me wrongfully* Ps. 119, 86; וְאֵיךְ תִּנְחַמְנִי הָבֵל *and how will ye foolishly comfort me?* Job 21, 34; אֶהְבֶּם נְדָבָה *I love them freely* Hosea 14, 5; הַכְעִים אֶפְרַיִם תִּמְרוּרִים *Ephraim has bitterly grieved* Hosea 12, 15; וַתֵּרֶד פִּלְאִים *she is come down astonishingly* Lam. 1, 9; very frequently with the verb הָלָכוּ; e. g. הָלָכוּ שָׁבִי *they are gone unto captivity* Lam. 1, 5; וְאִם תִּלָּכוּ עִמִּי קָרִי *and if ye resist me* Lev. 26, 21; וַיָּלֶךְ מְעֵרָנָה *and he came joyfully* 1 Sam. 15, 32; וְהָלָכוּ אֵלַיךְ *they shall come bending unto thee* Jes. 60, 14; וְלֹא תִלָּכוּ רוּמָה *neither shall ye walk straight = haughtily* Mich 2, 3.

Rem. 3 These kinds of determination are often also expressed in a different manner. See § 35, 4.

10) The determination of *time* also is frequently expressed as object to the verb, namely in answer:

a) to the question *how long?* e. g. שְׁתַּיִם עָשָׂרָה שָׁנָה עָבְדוּ *they served twelve years* Gen. 14, 4; conf. Deut. 1, 46; 9, 25.

b) to the question *when?* אֶעֱבֹד וְצִהְרִים אֲשִׁיחָה *at morning, at evening, at noonday I pray* Ps. 55, 18.

11) With verbs signifying *to speak*, *to cry*, *to work*, *to save* etc. the organ with which the action is performed frequently stands as object, and the adverbial determination as determination of the organ (conf. n°. 5); e.g. וַאֲזַעַק קוֹל גָּדוֹל and *I cried with a loud voice* Ez. 11, 13; conf. 2 Sam. 15, 23; רָאשׁ עֲשָׂה בְּכַף רַמְיָהּ the *poor worketh with a slack hand* Prov. 10, 4 (conf. our expressions such as *to play football*); frequently also without determination; e.g. קוֹלִי אֶקְרָא *I cry unto the Lord with my voice* Ps. 3, 5; conf. 27, 7; 142, 2; Jes. 10, 30; פִּימוֹ דַּבְּרוּ they *speak with their mouth* Ps. 17, 10 conf. 66, 17; פְּלַמָּה נַפְשִׁי מִדָּשָׁע חֲרָבָד deliver me from the wicked by the sword Ps. 17, 13; הוֹשִׁיעָה יְמִינְךָ save with thy right hand Ps. 60, 7; 108, 7; conf. 44, 3. (In 1 Sam. 25, 26. 33 however יָד is subject).

This construction is known by the name of *accusativus instrumenti*.

Rem. 4 Other constructions of course are also possible. See § 34, 2 and 35, 6.

12) The *verba sentiendi*, chiefly רָאָה, sometimes govern as object a nomen which is really the subject of a subordinate clause (*antiptosis*); e.g. וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר and *God saw that the light was good* Gen. 1, 4 conf. Gen. 6, 2; 12, 14; 49, 15; Ex. 2, 2; Ps. 25, 19; with יָדַע e.g. יָדַעְתָּ אֶת־הָעָם כִּי בָרַע הוּא thou knowest that the people are set on evil Ex. 32, 22, conf. 2 Sam. 3, 25; 17, 8; 1 Kings 5, 17.

13) The Hebrews, moreover, in the case of many verbs, consider as object the person who in the English



language is but one interested in the action; e. g. with *בָּשַׁר* *to bring a message*; *עָנָה* *to answer*; *עָבַד* *to serve* (e. g. Gen. 15, 13); *עָרַב* *to stand security*; *צָוָה* *to command*; *רָב* *to take up the quarrel, dispute*.

15) Many intransitive verbs, even passive and reflexive verbs (in *הִפְעִיל* and *הִתְפַּעֵל*) may with a certain modification of meaning be connected with an object; e. g. *הִפָּץ* (*to be favourably inclined*, generally with *בְּ*) *to desire, to will* *וְדָם פָּרִים לֹא הִפְצֵיתִי* *I desire not the blood of bullocks* Jes. 1, 11; *נָבֵא* (*to be moved to speak*) *וְיִרְמְיָהוּ נָבֵא* *which Jeremia hath prophesied* Jer. 25, 13; *נָסַב* (*to place oneself round anything*) *וְנָסְבוּ אֶת-הַבַּיִת* *they surrounded the house* Judges 19, 22; *וַיִּלָּחֲמוּנִי* *they fight against me* Ps. 109, 3; *וַיִּתְנַחֵל* *to appropriate* Lev. 25, 46; Jes. 14, 2; *וַיִּתְנַחֵל אֹתוֹ* *to make one the object of intrigue, to conspire against one* Gen. 37, 18; *וַיִּתְבּוֹנֵן* *to consider* Job 37, 14; *וַיֵּרָא אֶת-פָּנָיו* *to appear before the Lord* 1 Sam. 1, 22 (conf. n°. 4).

Rem. 5 The object is sometimes omitted in expressions which are frequently used; e. g. *נָשָׂא פָּנִים* = *נָשָׂא* *to receive favourably* Gen. 4, 7; 18, 24, 26; or = *נָשָׂא עוֹן* *to bear punishment* Jes. 2, 9; or = *נָשָׂא קוֹל* *to raise the voice, to cry loudly* Jes. 3, 7; *כָּרַת בְּרִית* = *כָּרַת* *to make a covenant* 1 Sam. 20, 16; *שָׁלַח יָד* = *שָׁלַח* *to put forth one's hand* 2 Sam. 6, 6 perhaps also Ps. 18, 17 *וַיִּשְׁלַח מִמָּרוֹם* *He put forth his hand from on high*; *נָטַר* (= *שָׁמַר*) = *נָטַר אַף* *to remain angry* Jer. 3, 5; Ps. 103, 9.

Rem. 6 Concerning the use of *לְ* with the object see § 27, 6 E.

## § 33. Verbs with a twofold object.

1) The causative forms (הַפְעִיל and פְּעַל) of verbs which already in קַל have an object, often govern a twofold object; e. g. וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־כְּתָנִיתוֹ *and they stript Joseph of his coat* Gen. 37, 23; הִלְבִּישׁ *to clothe* Gen. 41, 42; מָלֵא *to fill* Ex. 28, 3; הֵאָכִיל *to feed* Deut. 8, 16; עָמַר *and הִסִּר to crown and to make any one to be wanting in a thing* Ps. 8, 6; אָזַר *to gird* Ps. 18, 33.

2) Many verbs also govern in קַל a twofold object; e. g. סָעַר *to strengthen* סָעַר לִבְךָ פֶּת־לֶחֶם *strengthen thine heart with a morsel of bread* Judges 19, 5; נָמַל *to repay* 1 Sam. 24, 18; מָחַ *to spread over* Ez. 13, 10; עָמַר *to crown* Ps. 5, 13; <sup>1)</sup> מָיֵשַׁח *to anoint* Ps. 45, 8; קָמַךְ *to uphold, to aid* Ps. 51, 14. *to bestow upon* Gen. 27, 37; קָבַע *to despoil* Prov. 22, 23; also expressions of *sowing and planting*; e. g. וַיִּזְרְעָהּ מֶלַח *and sowed it with salt* Judges 9, 45; conf. Jes. 5, 2; 17, 10; 30, 23.

3) The Hebrews generally express the thing produced or obtained by any action, as object along with the object denoting the material of which it has been produced; e. g. קָנִים תַּעֲשֶׂה אֶת הַתִּיבָה *with partitions shalt thou make the ark* Gen. 6, 13; בִּי אֲבִי־הַמּוֹן גּוֹיִם נִתְחַדָּה *for a father of a multitude of nations have I made thee* Gen. 17, 5 (conf. Lat. *reddere*); וְאֶעֱשֶׂה אֹתָם מִטְעָמִים *and I will make them savoury meat for thy father* Gen. 27, 9; וַיֵּשֶׁם אֹתָהּ מִצָּבָה

<sup>1)</sup> הַפְעִיל however may also be a form of הַפְעִיל, in which the חִירָק of the פְּעַל 'ע' has fallen away, like וַיִּדְרְכוּ Jer. 9, 2; conf. author's gramm. § 18, 4. Rem. 1.

and he set it up for a pillar Gen. 28, 18; וַעֲשֵׂהָ אוֹרֹתָ and thou shalt make of it an holy anointing oil Ex. 30, 25; וְאַפִּיתָ אֹתָהּ שִׁתִּים עֲשֶׂרָה חֲלוֹת and thou shalt bake twelve cakes thereof Lev. 24, 5; וּבָנָה אֹתָהּ הָאֲבָנִים מִזֶּבֶחַ and he built an altar with the stones 1 Kings 18, 32.

This construction becomes remarkable when the object of the material stands last; e. g. כָּל בְּלִיּוֹ עָשָׂה he made all its vessels of brass Ex. 38, 3; ... וַיִּצְרָה אֶת הָאָדָם מִפֶּחַל אֲדָמָה he formed the man of dust Gen. 2, 7.

4) When the speaker or writer wishes to indicate what part of the object is more especially affected by the action, then this part also takes the place of object; e. g. הוּא יְשׁוּפֶךָ רֹאשׁ he will wound thee in the head Gen. 3, 15; לֹא נִקְּנוּ נַפְשׁוֹ let us not take his life Gen. 37, 21 (prop. to smite him what regards his life Conf. Deut. 19, 6; 22, 26); מִחֵץ מְתֵנִים קָמְיוֹ smite his adversaries in the loins Deut. 33, 11; וַיִּכֶּהוּ שָׁם בֶּחֱמֹשׁ he smote him there in the belly 2 Sam. 3, 27; וְכָל אֹיְבֵי לִחִי thou hast smitten all mine enemies on the cheek Ps. 3, 8.

The same construction also occurs with the intransitive verbs; e. g. חָלָה אֶת רַגְלָיו he was diseased in his feet 1 Kings 15, 23. The parallel place 2 Chron. 16, 12 reads: בְּרַגְלָיו.

Concerning the construction of these verbs when used in the passive, see § 34.

Rem. 7 § 35, 7 will show that here also other constructions are possible.

## § 34. Construction of the Passive.

1) A passive expression in Hebrew is frequently connected with an object; namely:

- a) when a causative verb (הַפְעִיל and פִּעֵל) governs a double object (§ 33, 1), then in the passive that object alone which is directly affected by the action, changes into the subject, while the other object remains object, and this irrespective of whether the subject is a nomen or pronomen, or is implied in the *verbum finitum*; e. g. אֲשֶׁר הָרְאִיתָ *which has been shewed thee* Ex. 26, 30; אֲשֶׁר אָתָּה מָרְאָה Ex. 25, 40; פָּקַדְתִּי יָהּרִ שְׁנוֹתַי *I shall be deprived of mine remaining years* Jes. 38, 10; כָּסוּ הָרִים צֶלֶה *the mountains were covered with the shadow of it*. Ps. 80, 11; הִנְחִילְתִּי לִי יָרְחֵי שָׁוְיָ *so am I made to possess months of vanity* Job 7, 3.
- b) with regard to the construction explained in § 33, 4, the person alone who undergoes the action, becomes subject, while the further determination remains object; e. g. וְנִמְלְתֶם אֹת בָּשָׂר עֶרְלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin*. Gen. 17, 11. 14. 24. 25.<sup>1)</sup>
- c) a transitive verb with its object, is not unfrequently changed into passive in such a manner that the verb alone changes its gender, while the object re-

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1) This construction of the passive is very similar to that of various intransitive verbs mentioned in § 32, 9.

tains its place as object; e. g. וַיֵּלֶד לְחֵנוֹךְ אֶת עִירָד *and unto Henoch was born Irad* Gen. 4, 18 conf. 21, 5; 40, 20; וַיֵּבֶר לְרִבְקָה אֶת דְּבָרֵי עֵשָׂו *and the words of Esau were told to Rebeka* Gen. 27, 42 conf. 2 Sam. 21, 11; 1 Kings 18, 13; וְלֹא יִקְרָא עוֹד אֶת שְׁמֶךָ *neither shall thy name any more be called* Gen. 17, 5; וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1, 6; וַיּוֹשֶׁב אֶת מֹשֶׁה וְאֶת אַהֲרֹן *and Moses and Aaron were brought again unto Pharaoh* Ex. 10, 8; יִתֵּן אֶת הָאָרֶץ *let this land be given* Num. 32, 5; conf. 1 Kings 2, 21; וַיִּשְׁאַתָּה יָבֵת שָׁעַר *and the gate is smitten with destruction* Jes. 24, 12. The same construction occurs with the participle; e. g. וְהִנֵּתָר אֶת הַהֶמְכּוֹן הַזֶּה *and this great store is left* 2 Chron. 31, 10.<sup>2)</sup>

2) The *operating cause* in the passive is generally expressed by לְ; e. g. בָּרוּךְ אַבְרָם לְאֵל *blessed be Abram of (= by) God* Gen. 14, 19; וַיַּעֲתֶר לוֹ *and the Lord was intreated by him* Gen. 25, 21; גַּם לְרֵעֵהוּ יִשְׂנֵא רָשׁ *the poor is hated even of his friend* Prov. 14, 20.

2) In many of these instances the passive may be changed into the active with an indefinite subject (*one*). By this it becomes clearer to our western way of understanding, that the object may remain in the passive, and that it does not agree in number and gender with the verb, even when it precedes, seeing that it is not *subject* but *object*; e. g. הָעֵבֹרָה הַקָּשָׁה אֲשֶׁר עָבַד בְּךָ *the hard service wherein thou wast made to serve = wherein they made thee to serve* Jes. 14, 3; חֲזוֹת קָשָׁה *a grievous vision is declared unto me* Jes. 21, 2; וַיִּרְבּוּ יְתִמִּים *and the arms of the fatherless have been broken* Job 22, 9; שְׁבַעִים שָׁבָעִים נִחְתָּד *seventy weeks are decreed upon* Dan. 9, 24.

More rarely by מן (or מִן) e. g. וְלֹא יִכָּרֵת כָּל בָּשָׂר עוֹד neither shall all flesh be cut off any more by the waters Gen. 9, 11; מִה' מַצְעָדֵי נֶגֶד כּוֹנְנֵנוּ a man's steps are directed by the Lord Ps. 37, 23; or by מִפְּנֵי e. g. מִלְּאָה הָאָרֶץ חָמָם מִפְּנֵיהֶם the earth is filled with violence through them Gen. 6, 13; or by בְּ e. g. בְּאָדָם דָּמוֹ יִשָּׁפַךְ by man shall his blood be shed Gen. 9, 6; וַאֲדֹנִי צִוָּה בְּה' and my lord was commanded by the Lord. Num. 36, 2; בְּךָ יִרְחַם for in thee the fatherless findeth mercy. Hosea 14, 4; finally also as object; e. g. תֵּרֵב הָאֶבֶלֹו ye shall be devoured by the sword. Jes. 1, 20 Conf. § 32, 11.

Rem. 8 Many intransitive verbs sometimes supply the place of passive verbs; e. g. עָלָה to be brought up, to be offered Lev. 2, 12; to be booked, to be entered in עָלָה הַמִּסְפָּר בַּמִּסְפָּר neither was the number entered into the account 1 Chron. 27, 24; יֵצֵא to be brought forth Deut. 14, 22.

§ 35. Connection of the noun with the verb through the addition of letters or words.

1) In most of the cases, mentioned in § 32, letter or word prepositions are not unfrequently used. Even the passive object is sometimes connected with לְ; e. g. הָרְגוּ לְאַבְנֵר they slew Abner 2 Sam. 3, 30 conf. § 27, 6 E. 8.

2) The answer to the question *whither?* (§ 32, 6) is frequently expressed by אֶל or לְ e. g. וַיֵּצְאוּ אֶל מִדְבַּר שׁוּר and they went to the wilderness of Shur. Ex. 15, 22; לָכוּ לְסִבְלֹתֵיכֶם get you unto your burdens Ex. 5, 4.

This is the only construction when a person is the

terminus of the action, except in the case of those verbs with which a person may also stand as object (see § 32, 6). If however the terminus of the action is not a person הַ appended to the noun (*locative* ה) is also frequently used, sometimes even in answer to the question *where?* e. g. וַיָּבֹאוּ אֶרְצָה כְּנָעַן לָלֶכֶת אֶרְצָה כְּנָעַן *to go into the land of Canaan, and they came into the land of Canaan* Gen. 12, 5. Generally, however, the place where any thing occurs is indicated by the prefix בְּ; e. g. לָמָּה תֵּעָמַד בְּחוּץ *wherefore standest thou without?* Gen. 24, 31.

3) Also with the verbs, named in § 32, 8, other constructions than those which have been there set forth not unfrequently occur; e. g. וְעַל שָׁפָם יֵעָמֵד *and he shall cover his beard* Lev. 13, 45; כְּבוֹדִי מִעָלַי הִפְשִׁיט *he hath stripped me of my glory* Job 19, 9.

4) The manner in which anything takes place is usually expressed by בְּ (בְּמוֹ); e. g. בְּמִצּוֹלֹת כְּמוֹ אֶבֶן *they went down into the depths like a stone* Ex. 15, 5; שִׁיְיָמִי כַחֲתָם *set me as a seal* Cant. 8, 6 (conf. § 32, 9).

The other conjunctive words or letters are in this case usually omitted; e. g. בְּנַעֲרֶיהָ *as in her youth* Lev. 22, 13; כְּבִדְבָרָם *as in their stable* Jes. 5, 17; קָאֵבְנוּ מַיִם וַתִּחַבְּאוּ *the waters are frozen as into a stone* Job 38. 30; וַיִּחַלּוּ *and they waited for me as for rain* Job 29, 23; הֲתִשְׁחַק בּוֹ בַּצֶּפּוֹר *canst thou play with him as with a bird?* Job 40, 29.

Rem. 1 Other prepositions are rarely added; e. g. בְּבִחְצֵי מַעֲנָה *within as it were half a furrow* I Sam. 14, 14; וּבְבִתְחִלָּה *and* בְּבִרְאשׁוֹנָה

as in the beginning Jes. 1, 26; כְּמִפְנֵי חֶרֶב as it were before the sword Lev. 26, 36; כְּעַל-כָּל-רוֹחַן as much as in all riches Ps. 119, 14.

5) Determinations of *time* in answer to the question *when* (Conf. § 32, 10b) are usually expressed by כִּי; e. g. וַיִּשְׁכֶּם בַּבֶּקֶר and he rose early in the morning Gen. 22, 3; וַיֵּבֶל יוֹם וַיּוֹם מִתְחַלֵּל he went every day Est. 2, 11.

6) The organ also through which an action is performed (§ 32, 11), is usually expressed by כִּי (כְּמוֹ); e. g. אֹדִיעַ בְּפִי with my mouth will I make known Ps. 89, 2; אֹדֶה בְּפִי with my mouth I wilt give thanks Ps. 109, 30; בָּמוּ פִי אֶתְחַנֵּן לוֹ I intreat him with my mouth Job 19, 16; וְאֶנִּיעָה עֲלֵיכֶם בָּמוּ רֹאשִׁי and I could shake mine head at you Job 16, 4 (conf. גִּנִּיעוּ רֹאשׁ Ps. 22, 8); וַיִּנֵּד בְּרֹאשׁוֹ and he shall shake his head Jer. 18, 16. Conf. also Ps. 35, 16 and Lam. 2, 16 with Job 16, 9.

The כִּי *instrumentalis* is not unfrequently used in Hebrew even where we in English have the simple object; e. g. וַיִּרָם בַּמָּטָה and he lifted up the rod Ex. 7, 20; נָתַן קוֹלָהּ (נָתַן קוֹלוֹ conf.) to raise one's voice Jer. 12, 8; וַתִּבֹּט עֲלֵינוּ וַתִּפְתְּרוּ בְּשִׁפְהָ they open the mouth Ps. 22, 8; בְּצִלְמֹת בָּעָלְמוֹת thou hast covered us with the shadow of death Ps. 44, 20; פָּתְּרוּ עָלַי בְּפִיהֶם they opened their mouth at me Job 16, 10 with which conf. וַתַּעֲרָה פִּיהָ Jes. 5, 14; וַתִּמְטֵר וַתִּלְחֹמוּ עָלָיו she shall rain his food upon him Job 20, 23 with which conf. מִמְטֵר לֶחֶם Ex. 16, 4; פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ Zion wrung her hands Lam. 1, 17.

(For the rest, consult the Lexicon).

7) Prepositions are also occasionally used to express



a second object which is added to determine the first object more accurately; e. g. *וַיִּכּוּ אֶל הַחֲמֹשׁ* *he smote him in the belly* 2 Sam. 2, 23; *יָבוּ עַל הַלֶּחִי* *they shall smite the judge upon the cheek* Michah 4, 14. Conf. Deut. 28, 35.

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CHAPTER XI. — THE INFLUENCE OF THE SUBJECT  
UPON THE PREDICATE AS REGARDS GENDER  
AND NUMBER.

§ 36. Constructio ad Synesin.

1) The general rule that the predicate agrees in gender and number with the subject also exists in Hebrew. It is, however, frequently not observed, because the attention is directed more to the idea and signification of the subject than to its grammatical form. (Constructio ad synesin).

2) Hence singularia which express a collective idea, as *עָם* *people*, *בֵּית* *family*, *צֹאן* *flock*, or which in certain cases have acquired a collective signification (Conf. § 2, 1 c), are by preference construed in the plural; e. g. *תָּבֹאוּ הַצֹּאן* *the flock came* Gen. 30, 38; *וַיַּעֲלוּ בֵּית יוֹסֵף* *and the house of Joseph went up* Judges 1, 22; *וַיֵּרְאוּ אִישׁ וַיִּנָּסוּ אֲרָם* *and the men of Israel saw* Judges 9, 55; *וַיֵּרְעוּ הָעָם* *the people shall know* Jes. 9, 8; *תִּמְנוּ רָמִים* *the oppressors are consumed* Jes. 16, 4; *תִּשְׁבְּרָנָה* (refers to *עִיר* v. 10) *it shall be broken up* Jes. 27, 11; *וַיֵּלְכוּ עִם אֲרָם* *and the people of Aram shall go into captivity*. Amos 1, 5; *וַיָּמָן רָדָה רָשָׁע* *the wicked flee when no man pursueth* Prov. 28, 1.

The predicate agrees with the signification of a collective noun not only in number but also in gender; e. g. וְכָל הָאָרֶץ בָּכִים *and all the country wept* 2 Sam. 15, 23 conf. 1 Sam. 17, 46, 1 Kings 10, 24; וּמוֹלֶדֶתָּךְ לָךְ..... *and thy issue..... shall be thine* Gen. 48, 6; וְכָל מִרְבֵּית בֵּיתְךָ יָמוּתוּ *and all the increase of thine house shall die* 1 Sam. 2, 33; וְכָל עַבְדַּת יִשְׂרָאֵל הַנוֹעָדִים *and all the congregation of Israel that were assembled* 1 Kings 8, 5; וְאַבְדּוּ שְׂאִרֵּית פְּלִשְׁתִּים *and the remnant of the Philistines shall perish* Amos 1, 8; הַבָּקָר הָיוּ חֹרְשׁוֹת *the cows were plowing* Job 1, 14.

Rem. 1. The predicate seldom stands in the singular when the subject is a collectivum; e. g. לֹא יִשָּׂא גּוֹי *nation shall not lift up sword against nation* Jes. 2, 4 (conf. however, the parallel place Michah 4, 3).

Rem. 2. Constructions such as Gen. 34, 30 are very peculiar; וְאֲנִי מְתֵי מִסְפָּר *while I (and those with me) are few in number*.

Rem. 3. The construction sometimes commences in the singular (chiefly when the verb precedes the subject) and changes, after the collectivum has been named, into the plural; e. g. וַיִּשְׁמַע הָעָם..... וַיִּתְאַבְּלוּ *and when the people heard.... they mourned, and no one put on etc.* Ex. 33, 4.

5) On the other hand, pluralia with a singular signification, chiefly the so called pluralia excellentiae, (§ 2, 2 e), are often construed in the singular; e. g. אִם יֵאָדְנֵי *if his master give him a wife* Ex. 21, 4; וְגַם בְּעָלָיו יוּמָת *and his owner also shall be put to death* Ex. 21, 29. The same construction however also occurs with other nouns; e. g. רֶנְנִים *the ostrich* Job 39, 13.

and ff. (conf. Talm. Babyl. Menach. 66 *b*); פָּנִים *face*, *front* 2 Sam. 10, 9; שְׂדֵמוֹת (= שָׂדֶה) *field* Hab. 3, 17.

When the subject is a feminine noun with a masculine signification the predicate is, for the same reason, construed masculine; e. g. הָיָה קוֹהֵלֶת חָכָם *the preacher was wise* Eccl. 12, 9.

4) Pluralia which signify animals or material objects, whether of the masc. or fem. gender, are by preference construed with the fem. sing. (conf. § 1, 3 *b*); e. g. וְעֵלְתָּה אֲרָמְנֹתַי סִירִים וְהָיְתָה בָּהֶן תְּנִים *and thorns shall come up in her palaces . . . . and it shall be an habitation of jackals* Jes. 34, 13 וַחֲבָלִים אֶתְּוֹקָה *sorrows have taken hold of her* Jer. 49, 24; לֹא סָר מִמֶּנָּה (the suffix refers to חַטָּאת) *he departed not therefrom* (i. e. *the sins of Feroboam*) 2 Kings 3, 3; תְּרוֹשָׁה . . . תְּוֹרֶהָ (refers to בִּיצִיָּה) *that the foot may crush them that the wild beast may trample them* (i. e. *her eggs*) Job 39, 15.

5) Plural nouns also of persons are sometimes construed with the singular; namely when the attention is more directed to the individuals of the subject (conf. כל = *omnis* and *omnes*); e. g. בָּנוֹת צִעְבָּה *his branches creep over the wall* Gen. 49, 22; יְבִיאֵנוּ (referring to רָשָׁעִים) *when he* (i. e. *the wicked*) *bringeth it* Prov. 21, 27; וְצַדִּיקִים בְּכַפִּיר יִבְטָח *but the righteous are bold as a lion* Prov. 28, 1; chiefly when the subject is a participle; e. g. אֲבָרֶכְךָ אֶרְוֶה וּמְבָרֶכְךָ בָּרוּךְ *cursed be every one that curseth thee, and blessed be every one that blesseth thee* Gen. 27, 29; מְחַלְלֵי מוֹת יוֹמָת *every one that profaneth it shall surely be put to death* Ex. 31, 14; עֲמִי נִגְשָׁיו מְעוּלָל

as for my people, children are their oppressors Jes. 3, 12;  
 וְיִתְמָכֶיהָ מְאֻשֶׁר and happy is every one that retaineth her  
 Prov. 3, 18.

6) With duals the predicate stands in the plur., because no dualform exists of verbs, adjectives and pronouns; e. g. וְעֵינֵי לֵאָה רַכּוֹת and *Lea's eyes were tender* Gen. 29, 17; שִׁפְתֶיהָ נָעוּת her lips were moving 1 Sam. 1, 13; וְיָדֶיכֶם גַּם הֵם your hands are full of blood Jes. 1, 15; אֵין אֶתִּי (referring to עֵינַיִם) it (i. e. the light of mine eyes) also is gone from me Ps. 38, 11; sometimes, however, it is found in the sing. (conf. n°. 4); e. g. וְעֵינָיו קָבְּהָ and his eyes were set 1 Sam. 4, 15; וְסִחוּ בְּצִיּוֹן עֵינֵינוּ and let our eyes gaze upon Zion Michah 4, 11.

§ 37. The construction of sentences in which the predicate precedes the subject.

1) The predicate frequently differs in gender and number from its subject because of its position in the sentence; for the speaker or writer, (as if not yet quite certain about the right grammatical construction), often begins with the most simple form, namely that of the masc. sing., although a fem. or plur. noun will follow; e. g.

- a) with the verb as predicate; יְהִי מְאֹרֶת let there be lights Gen. 1, 14; וְיִשָּׁח גִּבְהוֹת הָאָדָם and the loftiness of man shall be bowed down Jes. 2, 17; לֹא יִסַּג בְּלִמּוֹת נִמְצְא נָשִׁים reproaches shall not depart Michah 2, 6; נִמְצְא נָשִׁים no women were found Job 42, 15.

This construction is more rare when the subject

is fem. plur., for then the predicate is construed at least in the plur. masc. יֵצְאוּ בָנוֹת שִׁלֹּה *the daughters of Shiloh come out* Judges 21, 21; יִתְנַגְּפוּ בְּגִלְיָכֶם *before your feet stumble* Jer. 13, 16; יִלְכוּ יוֹנְקָתָיו *his branches shall spread* Hosea 14, 7.

b) with an adj. as predicate; e. g. יֵשֶׁר מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119, 37; רָחֵק מִרְשָׁעִים יְשׁוּעָה *salvation is far from the wicked* Ps. 119, 155.

c) with a participle as predicate; e. g. עֹבְדֵיךָ רֹעִה צֹאן *thy servants are shepherds* Gen. 47. 3.

d) with the copula הָיָה or הוּא; הָיָה כָּל־יְמֵי חֲנֹךְ *and all the days of Enoch were* Gen. 5, 23; וּבֹסֶר גִּמְלָה וְהָיָה נֶצֶחַ *and the flower becometh a ripening grape* Jes. 18, 5; אֲשֵׁי ה'..... הוּא נִחְלָתוֹ *the offerings of the Lord made by fire are his inheritance* Jos. 13, 14; חֻקֹּת הָעַמִּים הֵבֵל הוּא *for the customs of the nations are vanity* Jer. 10, 3.

2) If, however, in such cases the sentence is continued after the subject, the subsequent predicates agree with the subject in gender and number; e. g. ... יְהִי מְאֹרֶת... יְהִי... *let there be lights and let them be* Gen. 1, 14; וַיֵּחֲמוּ הַצֹּאן... וַיֹּאדְלוּ... *and the flocks conceived and brought forth* Gen. 30, 39; וַיָּבֹאוּ אֵלַי אֲנָשִׁים... וַיֵּשְׁבוּ לִפְנֵי *and the elders of Israel came unto me and sat before me* Ez. 14, 1 (conf. § 38, 3).

Rem. 1. In general it is noticeable that the feminine forms are sparingly used, for, not unfrequently, only that particular predicate which stands nearest to the subject is construed fem. (Conf. § 4, 11); e. g. שָׂאוֹל מִתַּחַת רִגְלוֹ *sheol from beneath is moved*... עוֹרֵר לָךְ

... it stirreth up the shades for thee Jes. 14, 9; אָבַל אֶמְלֵלָה אֲרָץ the land mourneth and languisheth Jes. 33, 9. The same thing may also be noticed as regards adjectives, suffixes, participles, and other words; viz. the feminine is only expressed once, and that by the word which is nearest to the subject; e.g. יְהִיָּה .... וְהָאֶבֶן הַזֶּה and this stone shall be God's house Gen. 28, 22; תִּמְחַנֶּה הָאֶחָת וְהָבְרוּ if he come to the one company and smite it Gen. 32, 9; רוּחַ גְּדוֹלָה וְחֹזֶק a great and strong wind 1 Kings 19, 11; יָד שְׁלוֹחָה אֵלַי וְהִנֵּה בּוֹ a hand put forth unto me, and, lo, therein a roll of a book Ez. 1, 9.

In like manner, in a series of successive forms of the second pers. sing. imperf., it will more than once be found that the first form alone possesses the fem. termination יָי; e.g. וַתֵּבֶלְתְּ ..... וַתִּבְרְאִי thou art gone up ..... and made thee a covenant Jes. 57, 8; וַתִּקְרִיבִי יָמֶיךָ thou hast caused thy days to draw near, and thou art come Ez. 22, 4; תִּהְיֶה לְצַחֵק ..... תִּשְׁתִּי thou shalt drink ..... thou shalt be laughed to scorn Ez. 23, 32.

Finally, the masc. instead of the fem. is sometimes found in a subordinate sentence; e.g. אֵשׁ לֹא נִפְחָ fire that is not blown Job 20, 26. <sup>1)</sup>

Rem. 2. The change of gender in Nah. 3, 15 is very irregular  
הַחֲפֵבֵד בִּילֵק הַחֲפֵבֵד כְּאַרְבֶּה make thyself many as the cankerworm,  
make thyself many as the locust.

3) The instances in which a suffix, referring to something plural, is used with a distributive sense in the sing., are numerous; e.g. וְשָׁבִיתָ שְׁבוּיָי ..... עַל אֹיְבֶיךָ against thine enemies ..... and thou carriest them away captive Deut. 21, 10; conf. 28, 48; שְׁנֵי כְרוּבִים ..... קוֹמָתוֹ

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<sup>1)</sup> Instances such as Lev. 2, 1; 5, 1 are of a different kind, for the fem. noun נֶפֶשׁ as referring to a person of the male sex, is in the continuation of the sentence construed as masc.

*two cherubim . . . . each ten cubits high* 1 Kings 6, 23;  
 וְשָׂרָק לוֹ . . . . לְגוֹיִם *to the nations . . . . and he will hiss for*  
*them* Jes. 5, 26; וְאָכְלָה אֶרְמְנוֹתֶיהָ . . . . בְּעָרָיו *upon his cities*  
*and it will devour the castles thereof* Hosea 8, 14 (See  
 Abn-Ezra on this place); הֲתֵצִיא מַזְרוֹת בְּעָתוֹ *canst thou*  
*lead forth the Mazzaroth in their season?* Job 38, 32.

**Rem. 3.** The instances where the predicate, even when following its subject, differs from it in gender and number are to be explained on the one hand by the tendency to use the third pers. plur. masc. of עָתִיד instead of the third pers. plur. fem.; e. g. וְאִתָּהּ וְאִמָּהֶתָּיו *and God healed his wife and maid servants, and they bore children* Gen. 20, 17; וּמַסְלֵתִי יִרְמוֹן *and my high ways shall be exalted* Jes. 49, 11; וְהָרִיוּתָיו יִבְקָעוּ *and their women with child shall be ripped up* Hosea 14, 1; וַיִּאֲשְׁרוּהָ מְלָכוֹת וּפִילֵגְשִׁים וַיְהַלְלוּהָ *the daughters saw her and called her blessed, yea the queens and the concubines, and they praised her* Cant. 6, 9 (Conf. § 18, 3 Rem. ); and on the other hand by the circumstance that the predicate is often a participle which should be considered as a noun; e. g. לִפְתָּח חֲטָאת רִבְּץ *sin coucheth at the door* Gen. 4, 7.

The same irregularity also occurs a few times with the verb הָיָה; e. g. וַעֲלָטָה הָיָה *and it was dark* Gen. 15, 17; וְאַרְבַּע הַיָּדוֹת יִהְיֶה *and four parts shall be your own* Gen. 47, 24; וְהָיָה לְאֶזְרָח *one law shall be to him that is homeborn* Ex. 12, 49; בְּנֵי בֵית הָיָה לִי *I had servants born in my house* Eccl. 2, 7. In the last example הָיָה לִי may also be considered as a new sentence and may be translated *and homeborn slaves, also these were given to me.*

§ 38. The construction of subjects consisting of more than one word. (Compound subjects).

1) When the subject consists of a noun in *st. constr.*

connected with another noun, the predicate agrees in gender and number with the *nomen regens*. Sometimes, however, it agrees with the *nomen rectum*, chiefly when this contains the main idea of both nouns; e. g. קוֹל דָּמִי אֶחִיד צִעֲקִים *the voice of thy brother's blood crieth* Gen. 4, 10; <sup>1)</sup> conf. Jes. 52, 8; Jer. 10, 22; Job 29, 10; וּמִבָּחַר שְׁלֹשׁוֹ מְבֻעֵי *and his chosen captains are sunk* Ex. 15, 4; וְנָגַע צָרַעַת בִּי תִהְיֶה *when the plague of leprosy is in a man* Lev. 13, 9; בִּי הָיְתָה אֵלָיו פְּגִי הַמִּלְחָמָה *that the battle was set against him* 2 Sam. 10, 9; (in this instance the verb agrees with the *nom. rectum*, although it precedes); וּשְׂאֵר מִסְפַּר קָשָׁת גְּבוּרֵי בְנֵי קֶדָר יִמָּעֲמוּ *and the residue of the number of the archers, the mighty men of the children of Kedar, shall be few* Jes. 21, 17; וּמִסְפַּר חֳדָשָׁיו חֲצָצוּ *and the number of his months is cut off* Job 21, 21; רַב שָׁנִים יוֹדִיעוּ חֻכְמָה *and multitude of years should teach wisdom* Job 32, 7.

For the same reason also the predicate generally stands in the plur. with the noun בָּל; e. g. וַיְהִי כָּל יְמֵי אָדָם *and all the days of Adam were* Gen. 5, 5; כָּל בְּנֵי כְנָעַן *all the inhabitants of Canaan are melted away* Ex. 15, 15; with the cardinal numbers from *three to ten*, and with מֵאָה and אֶלֶף.

Rem. 1. With בָּל however the predicate not unfrequently stands in the sing.; e. g. וַיְהִי כָּל יְמֵי נֹחַ *and all the days of Noah were* Gen. 9, 29; וְכָל מִחֲמֵדֵינוּ הָיָה לְחֶרֶבָה *and all our pleasant things are laid*

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1) קוֹל is by some considered as an exclamation; e. g. *the voice of thy brother's blood, that crieth or lo, thy brother's blood crieth!*



waste Jes. 64, 10; כָּל־דְּרָכֵי־אִישׁ וְךָ בְּעֵינָיו *all the ways of a man are clean in his own eyes* Prov. 16, 2.

Rem. 2. The predicate occasionally agrees with the *nom. rectum* for no other reason than that it is nearest to it; e. g. קִשַּׁת גִּבּוֹרִים חָרִים *the bows of the mighty men are broken* 1 Sam. 2, 4; עֵינַי גִּבְחוֹת אָדָם *the lofty looks of man shall be brought low* Jes. 2, 11; יָאוֹר עֵינַי *as for the light of mine eyes, it also is gone from me* Ps. 38, 11.

2) With two or more subjects connected by the conjunction וְ the predicate generally stands in the plur., provided it follows the subject; e. g. יָבַע וְקָצִיר לֹא.... *seedtime and harvest.... shall not cease* Gen. 8, 22; וְאַבְרָהָם וְשָׂרָה זְקֵנִים *now Abraham and Sarah were old* Gen. 18, 11; וּבְנוֹתַיִךְ וּבְנֵיֶךָ *thy sons and thy daughters shall be given* Deut. 28, 32.<sup>1)</sup> If however the predicate precedes, then it generally agrees in number and gender with the subject which stands nearest to it; e. g. וַיָּבֹאוּ נֹחַ וּבָנָיו *and Noah and his sons went in* Gen. 7, 7; וַיֹּאמֶר אָחִיהָ וְאִמָּהּ *and her brother and mother said* Gen. 24, 55; וַתֵּבֶן לֵאָה וַיִּלְדֶּיהָ *and Leah also and her children came near* Gen. 33, 7; וַיָּבֹאוּ יְהוּדָה וְאָחָיו *and Judah and his brethren came* Gen. 44, 14; וַיִּשָּׂר מֹשֶׁה וּבָנֵי יִשְׂרָאֵל *Moses and the children of Israel sang* Ex. 15, 1; וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן *and Miriam and Aaron spoke* Num. 12, 1; וַיִּשְׂאֵם דָּוִד *and David and his men took them away* 2 Sam. 5, 21.

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1) In Ex. 21, 4 הָאִשָּׁה וְיִלְדֶיהָ תִּהְיֶה *the wife and her children shall be*, הָאִשָּׁה is evidently considered as the principal person.

**Rem. 3.** The predicate occasionally stands in the plur. even when it precedes; e. g. חֲטָאוּ מִשְׁקָה . . . . . וְהָאִפָּה *the butler and the baker committed offence* Gen. 40, 1; נִמְגִּים אֶרֶץ וְכָל יֹשְׁבֶיהָ *the earth and all the inhabitants thereof are dissolved* Ps. 75, 4; יִנְאָלְהוּ חֹשֶׁךְ וְצִלְמוֹת *let the darkness and shadow of death claim it for their own* Job 3, 5. On the other hand the predicate rarely stands in the sing. when it follows; e. g. שֶׁמֶן וְקִטְרוֹת יִשְׂמַח לֵב *ointment and perfume rejoice the heart* Prov. 27, 9, in which case also the masc. form is evidently preferred to the fem.

3) The deviations from the natural construction in the case of more than one subject, are restricted to the first predicate, for when more predicates follow, these stand in the plur. e. g. וַיָּקָם אַבִּימֶלֶךְ וּפִיכֹל . . . . . וַיָּשָׁבוּ *and Abimelech and Picol rose up and returned* Gen. 21, 32; וַתָּקָם רִבְקָה וּגְעֵרָתֶיהָ וַתִּרְכַּבְנָה *and Rebekah and her damsels rose up and rode* Gen. 24, 61; וַתַּעֲנֶה רָחֵל וְלֵאָה *and Rachel and Lea answered and said* Gen. 31, 14; וַתֵּשַׁב וַיִּלָּחֲצוּ וַיִּשְׁתַּחֲוּ *and Leah also and her children came near and bowed themselves* Gen. 33, 7. (Conf. § 37, 2).

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## CHAPTER XII. — SEQUENCE OF THE DIFFERENT PARTS OF THE SENTENCE.

### § 39. Place of the Subject and of the Predicate.

1) The Hebrews are fond of placing the principal idea or word at the *beginning* of the sentence. The other portions of the sentence follow according to the greater or less value which they have in the opinion of

the speaker or writer, so that the relative preference given to the various portions of the sentence may serve as a standard for estimating the importance or value which the speaker or writer assigns to them.

**Rem. 1.** The portion of the sentence, on which the greatest emphasis rests, is seldom placed at the end; e. g. ... וְהָיוּ הַדְּבָרִים הָאֵלֶּה *וְהָיוּ הַדְּבָרִים הָאֵלֶּה* על לְבָבְךָ... *and these words shall be upon thine heart* Deut. 6, 6; and in order to strengthen the emphasis, the subject already expressed is repeated even after one single intermediate sentence; e. g. הָאָרֶץ *הָאָרֶץ* מְאֹד מְאֹד מְאֹד *the land which we passed through* . . . . *is an exceedingly good land* Num. 14, 7.

2) According to the principle of n°. 1 the verb generally stands first in verbal sentences; the more so, because the subject is already implied in the form of the verb. Yet even in nominal sentences the nomen expressing the predicate frequently precedes the subject, because the predicate may in many cases be considered as the principal word.

3) The subject, however, generally takes the first place in proverbial language and in comparisons; e. g. בֶּן חָכָם *בֶּן חָכָם* יִשְׂמַח אָב *a wise son maketh a glad father* Prov. 10, 1; מְלִכּוּתְךָ מְלִכּוּתְךָ מְלִכּוּת *thy kingdom is an everlasting kingdom* Ps. 145, 13; כָּמוֹד כְּפַרְעֹה *for thou art even as Pharaoh* Gen. 44, 18.

4) The subject stands first also in verbal sentences, which serve to communicate something which is necessary to the context, but for which no fit opportunity has yet presented itself (*pluperfect*), or shall present

itself in the continuation of the narrative; e. g. **וּמַלְכַּת שֶׁבָא שָׁמְעָה** *now the queen of Sheba had heard* 1 Kings 10, 1; **פַּרְעֹה מֶלֶךְ מִצְרַיִם עָלָה** *Pharaoh, king of Egypt had gone up* 1 Kings 9, 16; **וְהָאָרֶץ הָיְתָה תְּהוֹ וָבֶהוּ** *for the earth was waste and formless* Gen. 1, 2.

Sentences with the adverb **מָרָם** may fitly be added to this group; e. g. **וְכָל שֵׂים הַשָּׂדֶה מָרָם יְהִיָּה בָאָרֶץ** *no plant of the field was yet on the earth* Gen. 2, 5; **וְשָׁמוּאֵל מָרָם** *now Samuel did not yet know the Lord* 1 Sam. 3, 7.

5) The subject, further, naturally stands first whenever it forms the principal part of the narrative, or when for some other reason it requires to be prominently set forth; e. g. **וְהַמַּיִם נִגְבְּרוּ** *now the waters had increased exceedingly* Gen. 7, 19 (the narrator commences to describe the particulars of the flood, and especially the fall of water). **וְנֹחַ מָצָא חֵן** *now Noah found grace in the eyes of the Lord* Gen. 6, 8 (Noah will be the chief person in the subsequent history). **הַנָּחָשׁ הִשְׁיָאֲנִי** *the serpent* (therefore no human being) *beguiled me* Gen. 3, 13; **אַבְרָם יָשָׁב** *Abram dwelled in the land of Canaan* Gen. 13, 12 (in contrast with Lot).

Relative and interrogative pronouns when subjects also stand first. (Conf. § 40, 3).

6) The predicate, if an adjective, participle or pronoun, stands first in nominal sentences; e. g. **רַב מְאֹד מִתְּהַנּוּ** *Joel* 2, 11; **יָרָא אֲנִי אֹתוֹ** *or else I die* Gen. 30, 1; **יָרָא אֲנִי אֹתוֹ** *for I fear him* Gen. 32, 12; **זֶה הַדָּבָר** *this is the thing* Ex. 16, 16; **אֵלֶּה הַדְּבָרִים** *these are the words* Deut. 1, 1.

If, however, the predicate is a noun then the subject

stands first; e. g. *שם האֶחָד פִּישׁוֹן* *the name of the first is Pishon* Gen. 2, 11; except when special emphasis is to be laid on the predicate; e. g. *עָפָר אַתָּה* *dust thou art* Gen. 3, 19; *אֶחָדֶי אֶתְּ* Gen. 12, 13; *וּבֶסֶר נִמַּל יִהְיֶה נֶזֶחַ* *and a ripening grape the flower becometh* Jes. 18, 5; *אִם כֵּחַ* *is my strength then of stone* Job 6, 12.

Rem. 2. Expressions such as *פֶּה לָהֶם* *they have a mouth* Ps. 115, 5; *מַה לָּךְ* *what ailest thou?* belong to the same class. With this kind of sentence, the predicate of which is merely expressed by לְ with a suffix, the Hebrew writers even went further, and joined the subject with the predicate into one word, by appending to the noun of the predicate a suffix; e. g. *יִדְיָהֶם* Ps. 115, 7 = *וְיָדִים לָהֶם* = *וְיָדִים לָהֶם*; *וּפִילִגְשׁ לּוֹ* = *וּפִילִגְשׁ לּוֹ* *and he had a concubine* Gen. 22, 24; *נְבִיאָם* = *נְבִיאָם* *if ye have a prophet* Num. 12, 6. <sup>1)</sup>

Rem. 3. Concerning the place of the attributive adjective see § 4, 10 and Rem. 3.

## § 40. The places of the other parts of the sentence.

1) The copula in nominal sentences stands generally last, when it is a pers. pron. of the third pers., (See § 31, 2; § 37, 1 *d*) but it precedes the predicate when the copula is the verb הָיָה. For examples see § 31, 3.

The object in verbal sentences has its place after the subject and predicate.

Adverbial determinations, chiefly those of place and

<sup>1)</sup> On the other hand some writers sever the suffix from its noun, and place it separately, after having connected it with a letter preposition; e. g. *מִצָּרָה לִי* = *מִצָּרָתִי* *out of mine affliction* Jonah 2, 3. Conf. the author's Essay, Darche Hannesigah, L. B. 1881, § 60, 2.

time, stand by preference as near as possible (either before or after) to the predicate.

The negation however stands immediately before the predicate.

**Rem. 1.** The *object* is seldom placed between the negation and the verb; e. g. *לֹא מִים עָיַף תִּשְׁקָה* *thou hast not given water to the weary to drink* Job 22, 7; *וְהוּא לֹא פָנִים קָלָקַל* *and one do not whet the edge* Eccl. 10, 10; seldom also the subject; e. g. *לֹא ה' שְׁלַחְנִי* *the Lord hath not sent me* Num. 16, 29; *לֹא לְבִי הָלַךְ* *mine heart went not* 2 Kings 5, 26; *כִּי לֹא לְפָנָיו חֲנִיף יָבוֹא* *a godless man shall not come before him* Job 13, 16; or a determination; e. g. *אַל לִאֲרֹךְ אַפְּךָ תִּקְחֵנִי* *take me not away in thy long suffering* Jer. 15, 15; *אַל בְּאַפְּךָ תוֹכִיחֵנִי* *rebuke me not in thine anger* Ps. 6, 2; *לֹא בְּמוֹתוֹ יִקַּח הַבֵּל* *when he dieth he shall carry nothing away* Ps. 49, 18; *לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ* *I will not rebuke thee for thy sacrifices*. Ps. 50, 8; *לֹא עַל אִישׁ יוֹשִׁים* *for he needeth not further to consider a man* Job 34, 23, Conf. § 25 Rem. 8.

2) The deviations from the rule stated in n°. 1 have their ground in the greater emphasis the writer wishes to lay upon one or other part of the sentence. Hence:

(a) the object in verbal sentences sometimes stands before the subject; e. g. *וְכָתַב אֵת הָאֲלֹת הָאֵלֶּה הַכֹּהֵן* *and the priest shall write these curses in a book* Num. 5, 23; *רָעָה רָשָׁע תְּמוּתָהּ* *evil shall slay the wicked* Ps. 34, 22; or even before the verb; e. g. *וְהִרְבֵּץ וְקַח לָךְ* *and take the goods unto thyself* Gen. 14, 21; *אִם אַתְּ הַדָּבָר הַזֶּה תַּעֲשֶׂה* *if thou shalt do this thing* Ex. 18, 23; *סֵפֶר הַתּוֹרָה מָצָאתִי* *I have found the book*

*of the law* 2 Kings 22, 8; בְּאֶשֶׁר אֲבִלִים יִנְחָם *as one that comforteth the mourners* Job. 29, 25.

Rem. 2. The arrangement: object, subject, verb, is very rare; e. g. דָּבָר גָּדוֹל הִנְבִּיא דָּבָר *if the prophet had imposed on thee some great thing* 2 Kings 5, 13; and that of: subject, object, verb, equally rare and only poetical; e. g. גָּמוּל יָדוּ הָדָה *the weaned child shall put its hand* Jes. 11, 8; וּקְשָׁתוֹת נְעָרִים תִּרְמֹשְׁנָה *and bows shall dash the young men in pieces* Jes. 13, 18; ה' תִּפְלְתִּי יִקַּח *the Lord will receive my prayer* Ps. 6, 10; ה' צַדִּיק יִבְחֶן *the Lord trieth the righteous* Ps. 11, 5.

(b) the adverbial determination stands before the verb; e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים Gen. 1, 1.

3) A few adverbs of time, such as אָז, עֵתָּה almost always stand at the beginning of the sentence; others such as עוֹד, תָּמִיד generally stand after the verb.

All particles of interrogation and אֲשֶׁר invariably stand at the beginning of the sentence.

## § 41. Case absolute.

The greatest emphasis, which can be given to an idea, is obtained by placing it first (*absolute*), quite independently of the place it should naturally have in the sentence, and by repeating it in the subsequent sentence; viz. by means of a pronoun when it is subject, and otherwise by means of a pronominal suffix (conf. *c'est moi, qu'on a accusé*). This subsequent sentence should then be considered not so much as a new sentence, but as the predicate of the idea which has been placed first. This predicate may be expressed in the

form of a nominal sentence, the examples of which have been already given in § 30, 3 and Rem. 2, or by a verbal sentence; e. g. בְּרַכַּת ה' הִיא תַעֲשֶׂיר *the blessing of the Lord, it maketh rich* Prov. 10, 22; conf. v. 24; שָׂרַי אִשְׁתְּךָ לֹא תִקְרָא אֶת שְׁמֹהּ שָׂרַי *Sarai thy wife, thou shalt not call her name Sarai* Gen. 17, 15; אֲנִי בִדְרֹךְ יְהוָה *as for me, the Lord has led me on the way* Gen. 24, 27; וְגַם אֶת בֶּן הָאֻמָּה לְגוֹי אֲשִׁימֶנִּי *and also of the son of the bond-woman will I make a nation* Gen. 21, 13; וְאֵת הָעָם הָעֵבִיר *and as for the people, he removed them to the cities* Gen. 47, 21; שָׁכֵם בְּנִי חֲשָׁקָה נִפְשׁוּ בְּבִתָּהֶם *Shechem, my son, he longeth for your daughter* Gen. 34, 8; וְהָמָּה יִרְבּוּ וְיִשְׂאוּ לָהֶם שָׂרָשׁ וְיִשִּׁי *the root of Jesse . . . . of him the nations shall anxiously inquire* Jes. 11, 10; וְהָמָּה יִרְבּוּ *but as for them, their way is not right* Ez. 33, 17; וְזֶה עֵת הַיָּרֵחַ וְזֶה עֵת הַיּוֹם *summer and winter, thou hast made them* Ps. 74, 17 (conf. § 10, 1).

Rem. 1. We occasionally find such a *casus absolutus* introduced by לְ; e. g. לְקַדְוָשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה וְאֵדִירִי כָל־חַפְצֵי־בָם *as for the saints that are in the land, they are the excellent in whom is all my delight* Ps. 16, 3, 4; sometimes even when it expresses the subject; e. g. וְלְשָׂרִים לְמִשְׁפַּט יִשְׁרוּ *and as for princes, they shall rule according to judgment* Jes. 32, 1; לְכֶלֶב חַי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת *as for a living dog, it is better than a dead lion* Eccl. 9, 4; וְלִבְנֵי יִשְׁשַׁכָּר תּוֹלַע *and as for the sons of Issachar, Thola and Puah etc.* 1 Chr. 7, 1; לְכָל עֹבֵר עָלָיו יִשְׁתָּעַב *every one that passeth by it shall be astonished* 2 Chr. 7, 21.

The *casus absolutus* is now and then also introduced by וְאֵת; e. g. וְאֵת כָּל מְבָרְחָיו *and as for all his fugitives . . . .*



*they shall fall by the sword* Ez. 17, 21; אֵת עַמּוּד הָעָנָן לֹא קָרַח *as for the pillar of cloud, it departed not* Nehem. 9, 19. This אֵת is sometimes also placed before that part of the sentence which is repeated *after* the whole sentence has been already pronounced, for the purpose of bringing it forward more prominently; e. g. אֲשֶׁר הֵבֵאתִי אֵת כָּל אֲשֶׁר הֵבֵאתִי עָלֶיךָ *concerning the evil that I have brought upon Jerusalem, yea as regards all that I have brought upon her* Ez. 14, 22; conf. Judges 20, 44. 46. אֵת with the signification *as regards* is very clear in Jer. 23, 33. אֵת כִּה מִשָּׂא *thou shalt say unto them; as regards (your question) What burden! I will cast you off* etc.

We have however already seen (§ 10 Rem. 7) that generally certain words or ideas, which have already been indicated by a suffix, are purposely repeated to revive the reader's attention.

2) In § 30 Rem. 2, we have seen that with sentences of this kind the suffix referring to the main word may sometimes be omitted. Examples of such an omission are Michah 7, 11 יוֹם הַהוּא יִרְחַק חֶק *as for that day, its decree shall be far removed*; Ps. 9, 7. הָרְבוּתֵי הָאֹיִב תִּמּוּ הָרְבוֹת לְנֶצַח *the enemy are come to an end, his ruins are for ever*; or *O thou enemy ... thy ruins* etc. In this case the predicate is frequently introduced by וְ (the so called *apodosis*); e. g. מִסְפַּר שָׁנָיו וְלֹא תִקְרַר (לָהֶן) *the number of his years is unsearchable* Job 36, 26; ... בְּבֵית הַזֶּה *as for this house ... I will dwell (in it) amongst the children of Israel* 1 Kings 6, 12; מִצְוַת שִׁפְתָּיו וְלֹא אָמִישׁ (אוֹתָהּ) *as for the commandment of his lips, I did not reject it* Job 23, 12.

Rem. 2. The *apodosis*, however, appears also where the suffix has

not been omitted; e. g. *מִשְׂנְאֵי וְאַצְמִיתֶם* as for those that hate me, I will cut them off 2 Sam. 22, 41; *וְתוֹרָתִי וְיִמְאָסוּ בָּהּ* and as for my law, they have rejected it Jer. 6, 19; chiefly when the casus absolutus indicates the subject, and is introduced by another word; e. g. *וַיְהִי הַנִּשְׁאָרִים וַיִּפְצְוּ* and as for them who were left, they were scattered 1 Sam. 11, 11; *וְעַתָּה הַבְּרָכָה . . . . וְנִתְּנָה* and now as for this present . . . . let it be given 1 Sam. 25, 27.

3) When such a *casus absolutus* is expressed by a participle, it not unfrequently contains a conditional sentence; e. g. *כָּל הַרֹג קַיִן שְׂבָעִים יָקָם* if anyone slayeth Cain, vengeance shall be taken on him sevenfold Gen. 4, 15; *אֲשֶׁר כָּל שְׁמָעוֹ תִּצְלִינָה שְׁתֵּי אָזְנוֹ* at which, if anyone heareth it, both his ears shall tingle 1 Sam. 3, 11, conf. 2 Kings 21, 12; *יִוָּלֵד חָכָם וַיִּשְׂמַח בּוֹ* if one begetteth a wise child, he shall have joy of him. Prov. 23, 24. (In Keri *יִשְׂמַח . . . . וַיִּוָּלֵד* and he that begetteth a wise child shall have joy of him). *כָּל אִישׁ זָבַח וּבָא גַעַר הַכֹּהֵן* when any man offered, the priest's servant came. 1 Sam. 2, 13. Conf. § 28, 2 e.

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# INDEX OF PASSAGES QUOTED.

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Gen. 1, 1. § 16, 3  
               § 32, 2  
               § 40, 2 *b*  
 1, 2. § 4, 7  
           § 31, 3  
           § 39, 4  
 1, 4. § 32, 12  
 1, 6. § 17, 3 *a*  
 1, 11. § 32, 5  
 1, 14. § 37, 1 *a*  
           § 37, 2  
 1, 16. § 8, 2  
 1, 26. § 27, 6 A *γ*  
 1, 30. § 12, 1  
 2, 5. § 15, 7  
       § 39, 4  
 2, 7. § 33, 3  
 2, 10. § 15, 5  
       § 30, 2  
 2, 11. § 12, 1  
       § 39, 6  
 2, 12. § 31, 1  
 2, 16. § 15, 6  
 2, 18. § 22, 3  
       § 30, 5  
 2, 19. § 10 Rem. 7  
 2, 23. § 30 Rem. 1  
 2, 24. § 15, 5  
 3, 1. § 28, 5 A *β*  
       § 31, 3  
 3, 4. § 22 Rem. 2  
 3, 5. § 28, 2 *e*  
 3, 11. § 25, 3 *d*

Gen. 3, 13. § 11, 3 *c*  
               § 39, 5  
       3, 15. § 33, 4  
       3, 16. § 28, 2 *b*  
       3, 19. § 39, 6  
       3, 22. § 5 Rem. 4  
           16, 1  
       3, 22. § 25 Rem. 12  
           27, 6 C *α*  
       4, 2. § 6, Rem. 1  
           6, 4  
       4, 4. § 28, 2 *b*  
       4, 7. § 32 Rem. 5  
           37 Rem. 3  
       4, 9. § 26, 3  
       4, 10. § 38, 1  
       4, 13. § 8, 3  
       4, 14. § 16, 2.  
       4, 15. § 9, 9  
           41, 3  
       4, 18. § 34, 1 *c*  
       4, 20. § 32, 8 *c*  
       4, 26. § 10, 1  
           § 19, 4 *c*  
       5, 3. § 27, 6 A *γ*  
       5, 5. § 38, 1  
       5, 23. § 37, 1 *d*  
       5, 24. § 25, 2 C *γ*  
       6, 2. § 32, 12  
       6, 8. § 39, 5  
       6, 13. § 33, 3  
           34, 2  
       6, 16. § 33, 3

Gen. 6, 17. § 23 Rem. 2  
 7, 1. § 27, 6 D  $\alpha$   
 7, 2. § 31, 2  
 7, 4. § 23, 3  
 7, 7. § 38, 2  
 7, 9. § 14, 1  
       § 9, 8  $b$   
 7, 19. § 24, 2  
       § 39, 5  
 7, 21. § 27, 6 A  $\alpha$   
 8, 4. § 2, 9  
 8, 7. § 22, 4  
 8, 8. § 26, 6  
 8, 17. § 27, 6 A  $\alpha$   
 8, 22. § 38, 2  
 9, 2. § 10, 5  
 9, 3. § 31, 2  
 9, 4. § 27, 6 A  $\eta$   
 9, 6. § 34, 2  
 9, 7. § 19, 5  
 9, 9. § 30, 3  
 9, 10. § 27, 6 A  $\alpha$   
 9, 11. § 34, 2  
 9, 14. § 32, 5  
 9, 20. § 21, 2 C  $\alpha$   
 9, 29. § 38 Rem. 1  
 11, 3. § 32, 5  
 11, 4. § 27, 6 A  $\zeta$   
 11, 7. § 15, 2  
       § 28, 4  $e$   
 11, 9. § 19, 4  $a$   
 11, 10. § 16, 3  
 11, 27. § 32, 2  
 11, 28. § 6, 4  
 11, 30. § 25 Rem. 8  
 12, 4. § 9, 5  
 12, 5. § 6 Rem. 1. 3  
       § 35, 2  
 12, 11. § 4, 15  
 12, 12. § 16, 2  
 12, 13. § 18, 2  $a$   
       § 28, 7  $c$   
       § 39, 6  
 12, 14. § 27, 6 F  $\beta$   
       § 32, 12  
 12, 17. § 32, 5.  
 13, 2. § 3, 1  $a$ .  
 13, 8. § 6, 1

Gen. 13, 9. § 28, 2  $e$   
 13, 11. § 13, 7  $c$   
 13, 12. § 39, 5  
 13, 13. § 30, 2  
 14, 1. § 16, 5  
 14, 4. § 32, 10  
 14, 10. § 2, 6  
       § 5 Rem. 1  
 14, 18. § 30 Rem. 1  
 14, 19. § 34, 2  
 14, 21. § 40, 2  $a$   
 14, 23. § 19, 5.  
 15, 2. § 28, 2  $f$   
 15, 3. § 23, 3. 6  
       § 32, 13  
 15, 4. § 23, 3  
 15, 13. § 12, 5  
 15, 14. § 23, 3  
       § 27, 6 A  $\eta$   
 15, 15. § 19, 5  
 15, 17. § 16, 5  
       § 37 Rem. 3  
 15, 19. § 28, 2  $a$   
 15, 20. § 28, 2  $a$   
 16, 2. § 27, 6 C  $\gamma$   
 16, 12. § 6 Rem. 2  
 17, 4. § 30, 3  
 17, 5. § 33, 3.  
       § 34, 1  $c$   
 17, 8. § 4, 3.  
 17, 10. § 5 Rem. 5  
 17, 11. § 34, 1  $b$   
 17, 14. § 34, 1  $b$   
 17, 15. § 41, 1  
 17, 17. § 26 Rem. 4.  
 17, 18. § 28, 5 F  $\alpha$   
 17, 24. § 34, 1  $b$   
 17, 25. § 34, 1  $b$   
 18, 1. § 23, 3  
 18, 6. § 21, 3  
 18, 7. § 10 Rem. 6.  
 18, 10. § 27, 6 F  $\beta$   
 18, 11. § 38, 2  
 18, 14. § 13, 4  
       § 27, 6 C  $\gamma$   
 18, 18. § 28, 4  $d$   
 18, 20. § 28, 4  $c$   
 18, 24. § 9, 3  $a$

Gen. 18, 24. § 32 Rem. 5  
 18, 25. § 27, 6 F  $\alpha$   
 18, 26. § 32 Rem. 5  
 18, 28. § 27, 6 A  $\epsilon$   
           § 32, 8  $b$   
 19, 1. § 28, 2  $f$   
 19, 2. § 28, 4  $d$   
 19, 8. § 13, 4  
 19, 11. § 3, 1  $c$   
 19, 14. § 6 Rem. 3  
 19, 15. § 28, 5 C  $\alpha$   
 19, 16. § 22, 2  
 19, 17. § 15, 4.  
 19, 18. § 25, 2 B  $\beta$   
 19, 33. § 3 Rem. 5  
 20, 2. § 27, 6 D  $\alpha$   
 20, 3. § 28, 2  $f$   
 20, 7. § 18, 3  
 20, 9. § 15, 6  
 20, 17. § 37 Rem. 3.  
 21, 5. § 34, 1  $c$   
 21, 12. § 27, 6 A  $\gamma$   
           § 27, 6 B  $\beta$   
 21, 13. § 41, 1  
 21, 16. § 27, 6 A  $\zeta$   
 21, 25. § 14, 1  
 21, 32. § 38, 3  
 22, 1. § 16, 5  
 22, 3. § 35, 5.  
 22, 4. § 16, 3  
           § 28, 2  $e$   
 22, 12. § 28, 2  $g$   
 22, 16. § 14, 2  $b$   
 22, 20. § 16, 5  
 22, 21. § 28, 2  $a$   
 22, 22. § 28, 2  $a$   
 22, 24. § 16, 4  $b$   
           § 39 Rem. 2  
 23, 1. § 9, 5.  
 23, 4. § 1 Rem. 2  
 23, 6. § 25 Rem, 3  
           § 27, 6 C  $\gamma$   
 23, 13. § 17, 4  $b$   
           § 18, 2  $b$   
 24, 6. § 25, 3  $b$   
 24, 8. § 3 Rem. 5  
           § 17, 3  $b$   
 24, 18. § 21, 2 C  $\alpha$

Gen. 24, 21. § 26, 6  
 24, 23. § 11, 5  
 24, 25. § 28, 5 A  $\alpha$   
 24, 27. § 41, 1  
 24, 30. § 4, 3  
 24, 31. § 23 Rem. 3  
           § 35, 2  
 24, 40. § 16, 1  
 24, 44. § 28, 5 A  $\alpha$   
 24, 55. § 38, 2  
 24, 58. § 26, 9  
 24, 61. § 38, 3  
 24, 63. § 1, 1  
 25, 1. § 21, 2 C  $\gamma$   
 25, 19. § 16, 2  
 25, 21. § 34, 2  
 25, 25. § 19, 4  $b$   
 25, 26. § 22, 2  
 25, 34. § 32, 1  
 26, 7. § 19 Rem. 2.  
 26, 10. § 13, 3  $c$   
 26, 12. § 9, 4  
 26, 13. § 22, 4.  
 27, 1. § 22, 3.  
 27, 9. § 33, 3  
 27, 11. § 4, 8  
 27, 13. § 10, 5  
 27, 20. § 21, 2  $b$   
 27, 21. § 26, 5  
 27, 22. § 30, 4.  
 27, 24. § 11, 3  $c$   
           § 26, 5. 9  
 27, 29. § 36, 5  
 27, 30. § 28, 2  $e$   
 27, 33. § 23, 4  $e$   
           § 26 Rem. 10  
           § 32, 5.  
 27, 34. § 10, 1.  
           § 27, 6 F  $\beta$   
 27, 36. § 11, 3  $b$   
 27, 37. § 33, 2  
 27, 42. § 23 Rem. 2  
           § 34, 1  $c$   
 27, 44. § 13, 8  
 27, 45. § 28, 5 A  $\alpha$   
           § 32, 8  $b$   
 28, 9. § 27, 6 B  $\beta$   
 28, 18. § 33, 3

Gen. 28. 22. § 37 Rem. 1  
 29. 2. § 19, 4 *b*  
 29. 5. § 26, 9  
 29. 6. § 26, 9  
 29. 7. § 22, 3  
 29. 9. § 7, 1  
       § 28, 2 *e*  
 29. 17. § 36, 6.  
 29. 25. § 16, 5  
 29. 26. § 8, 2  
       § 15, 5.  
 29. 30. § 28, 5 A  $\alpha$   
 29. 32. § 28, 4 *a*  
 30. 1. § 39, 6  
 30. 3. § 28, 2 *k*  
 30. 31. § 21, 2 C  $\delta$   
 30. 34. § 17, 3 *a*  
 30. 38. § 28, 4 *b*  
       § 36, 2  
 30. 39. § 37, 2  
 31. 9. § 10 Rem. 5  
 31. 13. § 3, 9.  
 31. 14. § 38, 3.  
 31. 27. § 21, 2 B  
 31. 28. § 21, 2 A.  
 31. 29. § 25, 2 C  $\alpha$   
 31. 30. § 22, 4.  
 31. 31. § 25, 3 *b*  
 31. 32. § 12 Rem. 1  
 31. 37. § 28, 2 *k*  
 31. 42. § 14, 3  
 31. 50. § 27, 6 B  $\beta$   
 32. 6. § 17, 2  
 32. 7. § 23 Rem. 3  
 32. 8. § 19, 3  
 32. 9. § 37 Rem. 1.  
 32. 11. § 27, 6 A  $\eta$   
 32. 12. § 6, 4.  
       § 23, 3.  
       § 27, 6 B  $\beta$   
       § 39, 6.  
 32. 13. § 27, 6 C  $\epsilon$   
 32. 16. § 1, 1  
 32. 19. § 6, 4  
 32. 20. § 28, 5 A  $\alpha$   
 33. 7. § 38, 2 . 3  
 33. 13. § 1, 1  
 33. 18. § 28, 7 *a*

Gen. 33. 18. § 25, 2 B  $\beta$   
 34. 8. § 41, 1  
 34. 30. § 36 Rem. 2  
 35. 11. § 36 Rem. 1  
 36. 24. § 28, 2 *a*  
 37. 2. § 3 Rem. 5  
 37. 3. § 8, 4 *a*  
 37. 5. § 21, 2 A  
 37. 7. § 32, 5  
 37. 8. § 22, 4.  
 37. 15. § 15, 5  
       § 23 Rem. 3  
 37. 18. § 32, 14  
 37. 21. § 33, 4.  
 37. 23. § 33, 1  
 37. 29. § 25, 2 C  $\alpha$   
       § 33. § 22 Rem. 1  
 37. 33. § 26, 9  
 38. 17. § 10, 6  
       § 28 Rem. 11  
 38. 24. § 27, 6 C  $\delta$   
       § 23 Rem. 3  
       § 28, 2 *k*  
 38. 28. § 13, 3 *d*  
 38. 29. § 28, 5 C  $\epsilon$   
 39. 11. § 3, 1 *d*  
 39. 20. § 5, 4  
 39. 22. § 23 Rem. 3  
 40. 1. § 38 Rem. 3  
 40. 5. § 7, 1  
 40. 8. § 25 Rem. 8.  
 40. 9. § 28, 2 *e*  
 40. 10. § 28, 5 C  $\epsilon$   
 40. 14. § 28 Rem. 15  
 40. 20. § 34, 1 *c*  
 41. 1. § 23 Rem. 1  
       § 27, 6 B  $\delta$   
 41. 4. § 4, 15  
       § 32, 9  
 41. 14. § 19, 4 *b*  
 41. 15. § 28, 7 *c*  
 41. 25. § 23, 2  
 41. 26. § 3 Rem. 4  
       § 31, 2  
 41. 34. § 16, 1  
 41. 39. § 28, 5 C  $\delta$   
 41. 42. § 33, 1  
 41. 43. § 22, 5 A  $\delta$

Gen. 42, 10. § 25, 2 A  $\gamma$   
                   § 28 Rem. 3  
       42, 13. § 25, 2 C  $\gamma$   
       42, 15. § 28, 5 F  $\delta$   
       42, 18. § 18, 3  
       42, 19. § 3 Note 2  
       42, 28. § 21, 3  
       42, 35. § 13, 1.  
       42, 38. § 16, 7  
       43, 3. § 22, 4  
       43, 5. § 31, 4  
       43, 7. § 15, 6  
       43, 14. § 3 Note 2  
                   § 14, 1  
       43, 16. § 12, 4.  
       43, 25. § 15, 1  
       43, 27. § 4, 7.  
                   § 12, 2  
       43, 33. § 21, 3  
       44, 2. § 10 Rem. 1  
       44, 4. § 32, 6.  
       44, 5. § 27, 6 A  $\beta$   
       44, 14. § 38, 2  
       44, 18. § 15, 3  
                   § 27, 6 F  $\alpha$   
                   § 39, 3.  
       45, 4. § 12, 3  
       45, 6. § 12, 2  
       45, 8. § 27, 7  
       45, 12. § 3 Rem. 6  
       45, 18. § 18, 2  $a$   
       45, 19. § 18, 1  
       46, 15. § 5 Note 1.  
       46, 27. § 3, 13  
       47, 3. § 37, 1  $c$   
       47, 21. § 41, 1  
       47, 24. § 37 Rem. 3.  
       48, 6. § 36, 2  
       48, 19. § 14, 2  $a$   
       48, 21. § 23, 4  $b$   
       49, 4. § 30 Rem. 3  
       49, 8. § 10, 1  
       49, 15. § 32, 12  
       49, 22. § 36, 5  
       49, 24. § 4, 9

Ex. 1, 2. § 28, 2  $a$   
       1, 3. § 28, 2  $a$

Ex. 1, 6. § 34, 1  $c$   
       1, 7. § 28, 6  
       1, 9. § 8, 1  
       1, 12. § 28, 5 H  $\alpha$   
       1, 14. § 27, 6 A  $\epsilon$   
       2, 2. § 32, 12  
       2, 6. § 10 Rem. 7.  
       3, 1. § 23, 3.  
       3, 3. § 3, 10  
       3, 20. § 15, 1  
       4, 9. § 32, 6  
       4, 10. § 4, 8  
       4, 13. § 12, 5  
       4, 18. § 17, 1  $b$   
       5, 4. § 35, 2  
       5, 8. § 28, Rem. 1  
       5, 10. § 25, 2 C  $\beta^2$   
       5, 16. § 25, 2 C  $\beta^2$   
       5, 22. § 11, 3  $c$   
       6, 3. § 27, 6 A  $\delta$   
       7, 20. § 35, 6  
       8, 17. § 25, 2 C  $\beta^2$   
       8, 22. § 26, 5  
       9, 22. § 27, 6 B  $\delta$   
       9, 27. § 3 Rem. 6.  
       10, 1. § 3 Rem. 5  
       10, 2. § 5 Note 1  
       10, 8. § 11, 4  
                   § 34, 1  $c$   
       10, 15. § 25, 2 A  $\beta$   
       12, 16. § 25, 2 A  $\beta$   
       12, 33. § 1 Rem. 4  
       12, 43. § 27, 6 A  $\zeta$   
       12, 49. § 37 Rem. 3  
       12, 51. § 27, 6 B  $\beta$   
       13, 1. § 16, 3  
       13, 3. § 22, 5 B  $\gamma$   
       13, 17. § 28 Rem. 7  
       14, 11. § 25, 4  
       14, 13. § 28, 6  
       15, 1. § 15, 7  
                   § 38, 2  
       15, 4. § 38, 1  
       15, 5. § 35, 4  
       15, 15. § 38, 1  
       15, 22. § 35, 2  
       16, 3. § 17 4  $a$   
       16, 4. § 26, 6

Ex. 16, 4. § 35, 6  
 16, 16. § 39, 6  
 16, 27. § 13, 8  
 16, 29. § 13, 3 *a*  
 16, 32. § 39, 6  
 17, 1. § 22, 3  
 17, 4. § 16, 1.  
 § 28, 7 *a*  
 17, 5. § 13, 8  
 18, 17. § 23, 3  
 18, 23. § 16, 1  
 § 21, 2 A  
 § 40, 2 *a*  
 19, 1. § 16, 3  
 19, 5. § 27, 6 C *a*  
 20, 3. § 15, 4  
 20, 20. § 10, 5  
 § 15, 2  
 21. § 28 Note 1.  
 21, 4. § 36, 3  
 § 38 Note 2  
 21, 15. § 28, 2 *a*  
 21, 28. § 32 Rem. 1  
 21, 29. § 2, 1 *e*  
 § 36, 3.  
 21, 36. § 28, 5 B *a*  
 21, 37. § 1, 1  
 § 2, 1 *a*  
 22, 5. § 32, 5  
 22, 10. § 5, 4  
 22, 12. § 22 Rem. 1  
 22, 22. § 28 Rem. 11  
 23, 1. § 15, 4  
 23, 9. § 28, 2 *g*  
 23, 30. § 24, 2  
 24, 5. § 6, 1  
 24, 10. § 13, 5  
 24, 14. § 11 Rem. 3  
 25, 40. § 34, 1 *a*  
 26, 16. § 31, 1  
 26, 30. § 34, 1 *a*  
 28, 2. § 4, 5.  
 28, 3. § 33, I  
 28, 11. § 27, 6 B *β*  
 28, 17. § 6, 2  
 29, 12. § 27, 6 C *a*  
 30, 25. § 33, 3.  
 31, 14. § 36, 5

Ex. 32, 22. § 30 Rem. 4.  
 § 32, 12  
 32, 27. § 18, 4  
 32, 31. § 32, 5  
 32, 33. § 11 Rem. 3  
 33, 16. § 26 Rem. 10  
 33, 4. § 36 Rem. 3  
 36, 4. § 13, 1  
 38, 3. § 33, 3  
 38, 27. § 9, 4  
 39, 10. § 6, 3  
  
 Lev. 1, 2. § 13, 3 *b*  
 § 27, 6 C *a*  
 1, 15. § 32, 2  
 2, 1. § 37 Note 1  
 2, 12. § 34 Rem.  
 4, 2. § 27 Rem. 5  
 4, 22. § 28 Rem. 6  
 5, 1. § 37 Note. 1  
 5, 2. § 13 4  
 6, 3. § 6, 2.  
 6, 7. § 22 Rem. 5  
 8, 14. § 32, 2  
 11, 10. § 25 Rem. 8  
 13, 9. § 38, 1  
 13, 45. § 35, 3  
 13, 46. § 5, 4  
 13, 52. § 19, 4 *d*  
 13, 55. § 19, 4 *d*  
 13, 57. § 19, 4 *d*  
 19, 20. § 22 Rem. 1 and 2.  
 22, 11. § 27, 6 A *ζ*  
 22, 13. § 35, 4  
 24, 5. § 33, 3  
 25, 14. § 22, 5 A *γ*  
 25, 46. § 32, 14  
 26, 21. § 32, 9  
 26, 24. § 9, 9  
 26, 37. § 35 Rem. 1  
 26, 42. § 10, 7  
 26, 43. § 28, 6  
 26, 44. § 28, 5 A *β*  
 27, 2. § 19, 4 *d*  
  
 Num. 1, 1. § 7, 2 *c*  
 § 9 Rem. 1  
 1, 2. § 2 Rem. 4



Num. 3, 46. § 9, 7  
 5, 3. § 27, 5 *b*  
 5, 23. § 40, 2 *a*  
 6, 9. § 13, 3 *a*  
 § 23, 5.  
 6, 26. § 17, 3 *a*  
 7, 87. § 9, 2. 5  
 9, 15. § 22, 2.  
 11, 17. § 27, 6 A  $\delta$   
 12, 1. § 38, 2  
 12, 6. § 39 Rem. 2  
 12, 14. § 28, 2 *i*  
 13, 18. § 26, 6  
 13, 2. § 17 Rem. 2  
 § 28, 5 F  $\alpha$   
 14, 7. § 39 Rem. 1  
 14, 20. § 14, 2 *b*  
 14, 32. § 10, 1  
 14, 42. § 25, 2 C  $\alpha$   
 15, 6. § 28, 5 B  $\alpha$   
 15, 15. § 3, 5  
 15, 24. § 27, 6 C  $\gamma$   
 15, 35. § 22, 5 A  $\gamma$   
 § 22 Rem. 5.  
 16, 6. § 18, 4  
 16, 9. § 8, 3  
 16, 11. § 28, 2 *i*  
 16, 15. § 17, 3 *b*  
 16, 29. § 40 Rem. 1  
 17, 3. § 15, 2  
 17, 21. § 9, 2  
 17, 28. § 28, 5 F  $\epsilon$   
 18, 7. § 27, 5 *b*  
 18, 23. § 13, 5  
 19, 2. § 6 Rem. 4  
 20, 13. § 28 Rem. 8  
 20, 17. § 17, 1 *a*  
 20, 18. § 1 Rem. 4  
 § 25 Rem. 13  
 22, 6. § 21 Rem. 6  
 22, 19. § 28, 5 *k*  
 22, 30. § 12, 3  
 22, 33. § 10, 3 *a*  
 § 14, 3  
 23, 3. § 13, 4  
 23, 13. § 25, 2 A  $\beta$   
 24, 11. § 28, 5 *k*  
 28, 2. § 16, 1

Num. 28, 2. § 18, 1  
 28, 4. § 3 Note 2  
 28, 6. § 24, 1 *b*  
 30, 10. § 5 Rem. 1  
 32, 5. § 34, 1 *c*  
 32, 27. § 23, 2  
 35, 5. § 9 Rem. 3  
 35, 19. § 22, 2  
 36, 2. § 34, 2

Deut. 1, 1. § 39, 6  
 1, 5. § 21 Rem. 4  
 1, 19. § 32, 4  
 1, 23. § 9, 2. 8 *c*  
 1, 27. § 22, 2  
 1, 32. § 25, 2 C  $\beta^2$   
 1, 46. § 32, 10 *a*  
 2, 24. § 21, 2 C  $\delta$   
 2, 25. § 21, 2 A  
 3, 24. § 19, 5.  
 § 28. 4 *c*  
 4, 3. § 23, 3  
 5; 12. § 22, 5 B  $\gamma$   
 5, 26. § 17, 4 *a*  
 6, 3. § 28, 4 *e*  
 6, 6. § 39 Rem. 1  
 6, 10. § 16, 2  
 8, 12. § 24, 3  
 8, 16. § 33, 1  
 9, 16. § 33, 4  
 9, 25. § 32, 10 *a*  
 9, 26. § 17, 3 *b*.  
 10, 17. § 3. 10  
 11, 13. § 16, 2  
 11, 27. § 28 Rem. 6.  
 12, 30. § 15, 2  
 14, 22. § 34 Rem.  
 15, 18. § 30, 5  
 16, 6. § 27, 6 D  $\beta$   
 16, 20. § 28, 6  
 19, 17. § 12, 1  
 20, 15. § 31, 2  
 21, 10. § 37, 3  
 22, 2. § 10, 4  
 22, 6. § 27, 6 B  $\beta$   
 22, 8. § 19. 4 *b*  
 § 23, 5.  
 22, 26. § 33, 4

Deut. 23, 5. § 27, 6 A  $\eta$   
 23, 15. § 13, 4  
 24, 11. § 12, 1  
 28, 32. § 38, 2  
 28, 35. § 35, 7  
 28, 43. § 24, 2  
 28, 56. § 21, 2  $a$   
           § 22, 2  
 28, 48. § 37, 3  
 28, 67. § 17, 4  $a$   
 29, 9. § 10 Rem. 4  
 29, 20. § 4, 10  
 31, 12. § 21, 2 C  $\beta^1$   
 32, 11. § 25, 2 A  $\delta$   
           § 28 Rem. 14  
 32, 15. § 19 Rem. 2  
 32, 17. § 19 Rem. 2  
 32, 39. § 31, 2  
 33, 11. § 28, 5 E  $\gamma$   
           § 33, 1  
 33, 29. § 14, 3

Jos. 1, 2. § 10 Rem. 7  
 2, 7. § 28, 5 C  $\delta$   
 2, 8. § 28, 2  $a$   
 2, 10. § 28, 3  
 3, 7. § 28, 4  $e$   
 3, 12. § 9, 8  $a$   
 3, 14. § 3 Rem. 2  
 3, 16. § 21 Rem. 4  
 4, 16. § 28, 2  $k$   
 5, 1. § 16, 5  
 5, 13. § 16, 5  
 6, 13. § 22, 4  
 7, 7. § 21, 2 C  $\beta^2$   
 7, 21. § 3 Rem. 1  
 9, 2. § 32, 9  
 9, 5. § 31, 3  
 9, 12. § 23, 3  
 13, 14. § 37, 1  $d$   
 14, 11. § 27, 6 F  $\alpha$   
 15, 19. § 10, 2  
 19, 51. § 7, 2  $b$   
 22, 29. § 10 Rem. 7  
 24, 19. § 2, 2  $e$

Judges 1, 7. § 31, 3  
 1, 22. § 36, 2

Judges 1, 28. § 22, 4 Rem. 2  
 4, 20. § 18 Rem.  
 5, 8. § 28, 5 F  $\epsilon$   
 5, 10. § 5, 5.  
 5, 17. § 32, 8  $c$   
 5, 24. § 27, 6 C  $\delta$   
 5, 27. § 28 Rem. 1  
 5, 29. § 8, 4  $d$   
 6, 25. § 3 Rem. 4  
 6, 36. § 31, 4  
 7, 3. § 11. Rem. 3.  
 9, 17. § 27, 6 B  $\gamma$   
 9, 28. § 11, 4  
 9, 29. § 17, 4  $a$   
 9, 45. § 33, 2  
 9, 48. § 28, 7  $c$   
 9, 55. § 36, 2  
 11, 23. § 26, 5.  
 12, 7. § 2, 9  
 13, 11. § 26, 9  
 13, 12. § 28, 7  $a$   
 13, 16. § 27, 6 A  $\zeta$   
 14, 15. § 26 Rem. 7  
 15, 1. § 27, 6 A  $\eta$   
 15, 12. § 19, 5  
 15, 13. § 22 Rem. 2.  
 15, 18. § 19, 5  
 16, 14. § 3 Rem. 2  
 16, 15. § 28, 2  $f$   
 19, 5. § 33, 2  
 19, 6. § 21, 2 C  $\alpha$   
 19, 22. § 32, 14  
 20, 44. § 41 Rem. 1  
 21, 2. § 37, 1  $a$

I. Sam. I. 1. § 13 Rem. 1  
 1, 10. § 27, 6 B  $\delta$   
 1, 13. § 36, 6  
 1, 16. § 4, 8  
 1, 22. § 32, 14  
 2, 3. § 21, 2 C  $\delta$   
           § 25, 5.  
 2, 4. § 38 Rem. 2  
 2, 13. § 41, 3  
 2, 19. § 16, 6  
 2, 27. § 26, 3  
 2, 28. § 10, 4.  
           § 22, 5 A  $\alpha$

I. Sam.	2, 28.	§ 27, 6 C $\alpha$
	2, 33.	§ 36, 2
	3, 2.	§ 21, 2 D
	3, 7.	§ 25, 2 D
		§ 39, 4
	3, 11.	§ 41, 3
	4, 15.	§ 36, 6
	9, 9.	§ 19, 4 $e$
	9, 24.	§ 3, 13
	10, 27.	§ 27, 6 F $\gamma$
	11, 11.	§ 41 Rem. 2
	11, 12.	§ 26, 5
	12, 4. 5.	§ 26, 9
	12, 23.	§ 3 Note 1
	14, 14.	§ 35 Rem. 1
	14, 45.	§ 13, 4
	15, 20.	§ 28, 4 $a$
	15, 23.	§ 16, 4 $a$
		§ 27, 6 C $\gamma$
	15, 32.	§ 32, 9
	16, 16.	§ 21, 2 D
	17, 8.	§ 7, 2 $a$
	17, 34.	§ 28, 2 $b$
	17, 39.	§ 21, 2 $b$
		§ 28 Rem. 7
	17, 40.	§ 4 Rem. 3
	17, 46.	§ 36, 2
	18, 18.	§ 11, 4
	19, 13 16.	§ 2, 2 $e$
	19, 22.	§ 3 Rem. 4
	19, 23.	§ 10, 1
	20, 16.	§ 32 Rem. 5
	20, 19.	§ 21 Rem. 5
	21, 9.	§ 25 Rem. 11
	22, 7.	§ 24, 3
	22, 15.	§ 26, 5
	23, 11.	§ 26 Rem. 7
		§ 26, 9
	24, 11.	§ 28, 3
	24, 12.	§ 28, 5 A $a$
	24, 14.	§ 3, 4
	24, 18.	§ 33, 2
	24, 19.	§ 28, 3
	25, 22.	§ 28, 5 F $\delta$
	25, 24.	§ 10, 1
	25, 26.	§ 32, 11
	25, 27.	§ 41 Rem. 2
	25, 33.	§ 32, 11

I. Sam.	27, 10.	§ 26 Rem. 9
	28, 3.	§ 28, 2 $b$
	28, 7.	§ 6, 3
	28, 16.	§ 28, 2 $i$
	30, 6.	§ 19, 3
II. Sam.	1, 4.	§ 30 Rem. 4
	1, 22.	§ 25 Rem. 5
	2, 8.	§ 7, 1
	2, 23.	§ 35, 7
	3, 25.	§ 32, 12
	3, 27.	§ 33, 4
	3, 30.	§ 35, 1
	3, 35.	§ 28 Rem. 12
	4, 7.	§ 28, 2 $f$
	5, 21.	§ 38, 2
	6, 6.	§ 32 Rem. 5
	7, 5.	§ 26, 3
	7, 18.	§ 11, 4
	10, 3.	§ 28, 5 E $a$
	10, 9.	§ 36, 3
		§ 38, 1
	12, 4.	§ 3 Rem. 4
	12, 6.	§ 9, 9
	13, 15.	§ 32, 5
	13, 39.	§ 6 Rem. 1
	14, 6.	§ 13, 7 $b$
	15, 4.	§ 17, 4 $a$
	15, 23.	§ 32, 11
		§ 36, 2
	15, 25.	§ 10, 3 $b$
	17, 8.	§ 32, 12
	17, 9.	§ 23, 5
	18, 4.	§ 9, 8 $c$
	18, 11.	§ 27, 6 B $a$
	18, 12.	§ 11 Rem. 3
	18, 22.	§ 11 Rem. 3
		§ 13, 4
	18, 29.	§ 26, 5
	19, 2.	§ 16, 6
	19, 27.	§ 1 Rem. 2
	21, 11.	§ 34, 1 $c$
	21, 20.	§ 9, 8 $b$
	22, 1.	§ 28, 2 $b$
	22, 38.	§ 17, 1 $c$
	22, 41.	§ 41 Rem. 2
	23, 4.	§ 4, 4
	24, 3.	§ 28 Rem. 4

II. Sam. 24, 9. § 5 Rem. 2

I. Kings 1, 2. § 19, 4 *b*  
26 Rem. 3

1, 6. § 27, 6 *C a*  
 1, 12. § 18, 3  
 2, 21. § 34, 1 *c*  
 2, 22. § 28, 2 *c*  
 2, 31. § 24, 1 *b*  
 2, 39. § 7, 2 *a*  
 3, 8. § 27, 6 *C ε*  
 3, 27. § 22 Rem. 2  
 5, 1. § 16, 3  
 5, 9. § 24, 1 *a*  
 5, 11. § 8, 4 *a*  
 5, 17. § 32, 12  
 6, 12. § 41, 2  
 6, 19. § 28, 5 *E β*  
 6, 23. § 37, 3  
 8, 5. § 36, 2  
 8, 6. § 27 Rem. 1  
 8, 24. § 28, 6  
 8, 30. § 27, 6 *D β*  
 8, 33. § 28, 4 *b*  
 8, 64. § 8, 3  
 9, 16. § 39, 4  
 9, 23. § 23, 6  
 9, 26. § 1 Rem. 3  
 10, 1. § 39, 4  
 10, 21. § 25, 4  
 10, 23. § 27, 6 *E β*  
 10, 24. § 36, 2  
 13, 30. § 29, 1  
 13, 31. § 28, 7 *a*  
 15, 3. § 5, 4  
 15, 23. § 33, 4  
 15, 30. § 27, 6 *B β*  
 18, 5. § 27, 6 *C a*  
 18, 13. § 34, 1 *c*  
 18, 32. § 33, 3  
 19, 11. § 4, 11  
       § 37 Rem. 1  
 20, 20. § 36, 2  
 20, 36. § 3, 1 *c*  
 21, 7. § 19, 5  
 22, 3. § 26, 3  
 22, 7. § 28, 2 *k*  
 22, 15. § 26, 2

I. Kings 22, 20. § 28, 2 *k*  
 22, 27. § 5 Rem. 4  
 22, 28. § 18, 4  
 22, 48. § 31, 1

II. Kings 1, 2. § 26, 6  
 1, 8. § 4, 8  
 1, 16. § 25, 4  
 2, 10. § 21, 2 *B*  
 2, 16. § 28, 5 *B a*  
 2, 24. § 1 Rem. 1  
 3, 3. § 36, 4  
 3, 16. § 2, 6  
 4, 16. § 27, 6 *F β*  
 4, 41. § 28, 2 *H*  
 4, 43. § 22, 5 *B β*  
 5, 13. § 40 Rem. 2  
 5, 26. § 40 Rem. 1  
 6, 21. 22. § 26, 9  
 7, 13. § 28, 2 *H*  
 8, 22. § 15, 7  
 8, 25. § 9, 6  
 10, 10. § 13, 8  
 10, 23. § 25, 3 *b*  
 11, 15. § 27, 5 *b*  
 12, 17. § 5, 1  
 13, 14. § 32, 5  
 15, 21. § 26, 3  
 16, 14. § 3 Rem. 1  
 20, 20. § 26, 3  
 22, 1. § 9, 1 *c*  
 22, 8. § 40, 2 *a*  
 23, 17. § 3, 9  
 24, 7. § 19, 2

Jes. 1, 1. § 28, 2 *b*  
 1, 4. § 29, 1  
 1, 5. § 13, 2  
 1, 6. § 25 Rem. 8  
 1, 7. 9. § 27, 6 *F γ*  
 1, 11. § 32, 14  
 1, 14. § 21, 2 *A. § 27, 6 B a*  
 1, 15. § 36, 6  
 1, 16. § 4, 6  
 1, 18. § 3, 1 *b*  
       § 28, 5 *G a*  
 1, 20. § 34, 2  
 1, 26. § 35 Rem. 1

Jes. 1, 29. § 19 Rem. 2  
 2, 1. § 28, 2 *b*  
 2, 4. § 36 Rem. 1  
 2, 9. § 32 Rem. 5  
 2, 11. § 38 Rem. 2  
 2, 17. § 37, 1 *a*  
 2, 22. § 27, 6 E  $\gamma$   
 3, 7. § 32 Rem. 5  
 3, 8. § 1 Rem. 4  
 3, 10. § 32, 12  
 3, 12. § 36, 5  
 3, 14. § 28, 2 *i*  
 4, 4. § 14, 1. § 28, 5 C *a*  
 5, 1. § 4, 8  
 5, 2. § 33, 2  
 5, 6. § 32, 7  
 5, 8. § 19 Rem. 2  
 5, 9. § 25, 4  
 5, 11. § 21 Rem. 5.  
 5, 14. § 25, 2 F. § 35, 6  
 5, 17. § 35, 4  
 5, 26. § 37, 3  
 6, 2. § 9, 8 *a*  
 6, 3. § 13, 7 *a*  
      § 28, 6  
 6, 8. § 32, 2  
 6, 9. § 22, 4  
 6, 10. § 19, 3  
 6, 11. § 27 Rem. 5  
 6, 13. § 21, 2 C *a*  
 7, 2. § 1 Rem. 4  
 7, 7. § 15, 1  
      § 19, 2  
 7, 8. § 27, 6 C  $\gamma$   
 7, 21. § 19, 4 *e*  
 8, 4. § 19, 4 *a*  
 8, 7. § 28 Rem. 4  
 8, 19. § 21, 3  
 8, 23. § 5, 4  
 9, 1. § 5, 5  
 9, 8. § 36, 2  
 9, 10. § 16, 6  
 9, 12. § 3 Rem. 1  
 10, 10. § 8 Rem. 1  
 10, 15. § 26, 4  
 10, 22. § 28, 5 G *a*  
      § 32, 7  
 10, 30. § 32, 11

Jes. 11, 2. § 5 Note 1. Rem. 2  
 11, 8. § 40 Rem. 2  
 11, 9. § 22, 2  
 11, 10. § 21, 3  
      § 41, 1  
 12, 6. § 1, 3 *b*  
 13, 8. § 21, 3  
 13, 18. § 40 Rem. 2  
 14, 2. § 32, 14  
 14, 3. § 27, 6 A  $\epsilon$   
      § 34 Note 2  
 14, 6. § 32, 5  
 14, 9. § 37 Rem. 1  
 14, 17. § 21, 3  
 14, 19. § 3, 1 *b*  
      § 5, 5  
 15, 8. § 27, 7  
 16, 4. § 36, 2  
 16, 10. § 23, 5  
 17, 1. § 27, 6 C  $\gamma$   
 17, 4. § 4, 6  
 17, 6. § 4, 9  
 17, 10. § 33, 2  
 18, 5. § 37, 1 *d*  
      § 39, 6  
 19, 4. § 2, 2 *e*  
      § 4, 13  
 19, 11. § 6, 3  
 19, 14. § 2 Rem. 2  
 19, 22. § 22, 4  
 21, 2. § 34 Note 2  
 21, 7. § 32, 5  
 21, 17. § 5, 3  
      § 38, 1  
 22, 1. § 26, 7  
 22, 3. § 27, 6 C  $\beta$   
 22, 14. § 28, 5 F  $\epsilon$   
 22, 16. § 8 Rem. 2  
 23, 1. § 27, 6 C  $\gamma$   
 23, 4. § 25, 5  
 23, 5. § 27, 6 F *a*  
 23, 8. § 8, 4 *d*  
 24, 2. § 27, 6 F *a*  
 24, 10. § 27, 6 C  $\gamma$   
 24, 12. § 34, 1 *c*  
 24, 13. § 28, 5 C *a*  
 24, 22. § 22, 5  
 26, 2. § 2 Rem. 2

Jes. 26, 3. § 23 Rem. 3  
 26, 4. § 27, 6 A  $\delta$   
 27, 5. § 28, 5 B *a*  
 27, 11. § 36, 2  
 27, 12. § 5 Rem. 4  
 27, 13. § 16, 2  
 28, 4. § 4, 5  
       § 23, 5  
 28, 6. § 27, 7  
 28, 9. § 5, 5  
 28, 24. § 23, 5  
 29, 16. § 26 Rem. 3  
 29, 19. § 8, 4 *d*  
 30, 16. § 4, 9  
 30, 23. § 33, 2  
 30, 26. § 30, 4  
 31, 2. § 31, 1  
 32, 1. § 41 Rem. 1  
 32, 11. § 18 Rem.  
 33, 1. § 21, 2 D  
 33, 5. § 23 Rem. 3  
 33, 9. § 37 Rem. 1  
 33, 15. § 27, 6 C  $\gamma$   
 33, 16. § 32, 8 *c*  
 33, 22. § 30, 2  
 34, 4. § 3, 1 *b*  
 34, 13. § 32, 7  
       § 36, 4  
 36, 9. § 27, 6 E  $\beta$ . 6 E  $\gamma$   
 37, 11. § 26, 5  
 37, 24. § 4, 6  
 37, 30. § 18, 3  
 38, 10. § 34, 1 *a*  
 38, 15. § 28, 5 A *a*  
 38, 18. § 23 Rem. 5  
 40, 9. § 27, 6 E  $\gamma$   
 40, 10. § 27, 6 A  $\delta$   
 40, 29. § 25, 2 C  $\delta$   
 41, 1. § 21, 3  
 41, 8. § 12, 3  
 41, 23. § 1, 3 *a*  
 42, 21. § 21 Rem. 5  
 42, 22. § 2 Rem. 4  
 42, 24. § 21, 2 A  
 44, 21. § 10, 2  
 45, 12. § 10, 1  
 45, 17. § 32, 5  
 45, 21. § 25 Rem. 10

Jes. 47, 1. § 21 Rem. 6  
 47, 8. 10. § 25, 1  
 47, 12. § 12 Rem. 1  
 48, 8. § 28, 7 *c*  
 48, 9. 14. § 27, 7  
 48, 10. § 27, 6 A  $\gamma$   
 48, 18. § 17 Rem. 2  
 48, 19. § 30, 4  
 49, 11. § 37 Rem. 3  
 49, 23. § 12, 3  
 50, 2. § 26, 8  
       § 27, 6 C  $\gamma$   
 50, 10. § 2 Rem. 2  
 51, 21. § 5 Rem. 4  
 52, 8. § 38, 1  
 52, 15. § 12, 4  
 53, 9. § 28, 5 G  $\beta$   
 54, 9. § 27, 6 C  $\gamma$   
 55, 9. § 28, 5 H *a*  
 56, 4. § 12 Rem. 1  
 57, 8. § 19, 1  
       § 37 Rem. 1  
 58, 9. § 24, 3  
 59, 10. § 25, 2 C  $\delta$   
 59, 20. § 5, 4  
       § 23 Rem. 5  
 60, 2. § 3, 1 *c*  
 60, 14. § 32, 9  
 61, 7. § 19 Rem. 2  
       § 27, 7  
 62, 5. § 32, 5  
 62, 6. § 25 Rem. 5  
 63, 2. § 30, 4  
 64, 10. § 28 Rem. 8  
       § 38 Rem. 1  
 65, 6. § 28, 5 I  $\beta$   
  
 Jer. 2, 22. § 28, 5 I  $\beta$   
 2, 35. § 22, 3  
 3, 5. § 19, 1  
       § 32 Rem. 5  
       § 37 Rem. 1  
 3, 8. § 28, 5 D *a*  
 4, 5. § 21, 2 C  $\delta$   
 4, 22. § 31, 2  
 5, 29. § 26, 4  
 6, 6. § 1, 3 *b*  
 6, 19. § 16, 4 *b*

Jer.		§	41 Rem. 2
	8, 9.	§	11, 5
	9, 1.	§	17, 4 <i>a</i>
	9, 2.	§	27, 6 E $\beta$
		§	33 Note 1
	9, 17.	§	32, 7
	9, 22.	§	19, 4 <i>b</i>
	10, 3.	§	37, 1 <i>d</i>
	10, 7.	§	19, 2
	10, 20.	§	25, 2 C $\gamma$
	10, 22.	§	38, 1
	10, 25.	§	25, 4
	12, 8.	§	35, 6
	13, 16.	§	37, 1 <i>a</i>
	13, 17.	§	32, 7
	13, 18.	§	21, 2 C $\delta$
	14, 15.	§	28, 2 <i>f</i>
	15, 15.	§	40 Rem. 1
	17, 11.	§	28, 7 <i>b</i>
	17, 16.	§	27, 6 C $\gamma$
	18, 16.	§	35, 6
	19, 5.	§	19, 2
	22, 16.	§	22, 2
	22, 29.	§	28, 6
	23, 14.	§	25, 3 <i>a</i>
	23, 17.	§	22, 4
	23, 23.	§	24, 1 <i>b</i>
	23, 33.	§	41 Rem. 1
	25, 13.	§	32, 14
	28, 4.	§	4, 14
	30, 14.	§	28 Rem. 10
	31, 5.	§	19, 4 <i>b</i>
	33, 20.	§	10, 7
	33, 22.	§	23 Rem. 4
		§	28, 48 <i>f</i>
	35, 7.	§	23, 2
	38, 5.	§	25 Rem. 7
	40, 8.	§	28, 5 A <i>a</i>
	41, 12.	§	27, 6 D $\beta$
	44, 7. 8.	§	27, 6 E $\beta$
	48, 2.	§	27, 6 C $\gamma$
	48, 32.	§	3, 9
	48, 36.	§	5, 4
	49, 24.	§	36, 4
	50, 9.	§	30, 4
	50, 11.	§	4 Rem. 2

Ezech. 2, 9. § 1 Rem. 5

Ezech.		§	37 Rem. 1
	6, 10.	§	24 Rem. 1
	10, 15.	§	27, 6 A $\zeta$
	11, 13.	§	32, 11
	13, 3.	§	25, 3 <i>a</i>
	13, 10.	§	33, 2
	14, 1.	§	37, 2
	14, 22.	§	41 Rem. 1
	17, 21.	§	41 Rem. 1
	18, 7.	§	10 Rem. 2
	18, 10.	§	27 Rem. 5
	18, 20.	§	27, 6 A $\zeta$
	18, 32.	§	28, 2 <i>h</i>
	21, 32.	§	28, 6
	22, 4.	§	37 Rem. 1
	23, 28.	§	12, 4
	23, 32.	§	37 Rem. 1
	23, 49.	§	19, 1
	24, 17.	§	32, 9
	26, 3.	§	27, 6 E $\epsilon$
	27, 24.	§	4, 2
	31, 16.	§	5 Rem. 2
	33, 17.	§	41, 1
	37, 11.	§	27, 6 E $\gamma$
	39, 27.	§	3 Rem. 5
	40, 1.	§	28, 5 C $\delta$
	41, 22.	§	30, 4
	47, 4.	§	5, 4

Hosea	1, 7.	§	27, 6 A $\epsilon$
	2, 11.	§	21, 2 C $\beta^1$
	3, 2.	§	27, 6 A $\epsilon$
	4, 2.	§	22, 5 B <i>a</i>
	4, 9.	§	27, 6 F <i>a</i>
	6, 1.	§	17, 3 <i>c</i>
	6, 2.	§	27, 6 C $\delta$
	8, 5.	§	22 Rem. 3
	8, 7.	§	28, 5 B <i>a</i>
	8, 14.	§	37, 3
	9, 6.	§	28, 7 <i>a</i>
	9, 9.	§	21, 2 C $\delta$
	9, 12.	§	28, 5 F <i>a</i>
	10, 14.	§	27, 6 B $\beta$
	12, 1.	§	2, 2 <i>e</i>
	12, 15.	§	32, 9
	13, 4.	§	25 Rem. 10
	13, 8.	§	1, 2
	14, 1.	§	37 Rem. 3

- Hosea 14, 4. § 34, 2  
 14, 5. § 32, 9  
 14, 7. § 37, 1 *a*.
- Joel 1, 2. § 3, 5  
      § 26 Rem. 4  
 1, 6. § 25, 2 *C*  $\delta$   
 2, 2. § 30 Rem. 4  
 2, 13. § 25 Rem. 5  
 2, 16. § 39, 6  
 2, 22. § 19, 1  
 2, 23. § 16, 6  
 2, 26. § 21 Rem. 2  
 4, 14. § 30 Rem. 3  
 4, 18. § 32, 7
- Amos 1, 1. § 27, 6 *A a*. 6 *C a*.  
 1, 3. 6. 9. 13. § 28, 2 *c*  
 1, 5. 8. § 36, 2  
 5, 14. § 25 Rem. 5  
 6, 6. § 27, 6 *A*  $\beta$   
 6, 10. § 13 Rem. 2  
 6, 13. § 25, 2 *A*  $\delta$   
 9, 1. § 23, 5  
 9, 8. § 22 Rem. 2  
 9, 13. § 32, 7
- Obadja 10. § 5, 4  
 16. § 28, 5 *H a*
- Jona 1, 7. 8. § 7 Rem. 1  
      § 26 Rem. 2  
 2, 3. § 39 Note 1  
 4, 6. § 32, 5  
 4, 10. § 4, 8  
 4, 11. § 26, 5
- Micha 1, 13. § 18 Rem.  
 1, 16. § 2 Rem. 2  
 2, 3. § 32, 9  
 2, 6. § 37, 1 *a*.  
 2, 13. § 16, 6  
 4, 3. 11. § 36 Rem. 1  
 4, 14. § 27, 6 *A*  $\varepsilon$   
      § 35, 7  
 5, 1. § 13, 8  
      § 27, 6 *C a*  
 5, 4. § 6 Rem. 2
- Micha § 28, 2 *c*  
 6, 3. § 28, 4 *d*  
 6, 8. § 21, 2 *A*  
 7, 8. § 1, 3 *b*
- Nahum 3, 15. § 37 Rem. 2
- Hab. 1, 5. 2. 10. § 23 Rem. 3  
 2, 19. § 25 Rem. 3. § 26, 5  
 3, 9. § 22 Rem. 1  
 3, 17. § 36, 3
- Zeph. 2, 2. § 25, 4. § 28, 5 *C*  $\delta$   
 2, 12. § 31, 2  
 2, 15. § 25, 1  
 3, 9. § 32, 9
- Haggai 1, 4. § 10, 1  
 1, 6. § 10 Rem. 8. § 21, 3  
 2, 3. § 30 Rem. 4
- Zech. 1, 14. § 32, 5  
 1, 15. § 32, 5. § 28, 4 *c*  
 3, 9. § 1 Rem. 5  
 7, 5. § 10, 2  
 8, 6. § 26, 5  
 9, 11. § 24, 3  
 12, 10. § 22, 5 *A*  $\beta$   
 14, 10. § 3 Note 1
- Mal. 2, 15. § 19 Rem. 2
- Psalms 1, 1. § 14, 2 *c*  
 1, 3. § 27, 6 *B*  $\delta$   
 2, 6. § 19, 5. § 28, 2 *i*  
 2, 10. 24. § 15, 5  
 3, 5. § 16, 6. § 32, 11  
 3, 6. § 17, 2  
 3, 8. § 33, 4  
 4, 4. § 28, 2 *h*  
 4, 8. § 10 Rem. 8  
 5, 5. § 23, 6. § 32, 8 *c*  
 5, 10. § 1, 3 *a* § 25 Rem. 8  
 5, 13. § 33, 2  
 6, 2. 6. § 25 Rem. 8  
 6, 2. § 40 Rem. 1  
 6, 10. § 40 Rem. 2  
 7, 4. 5. 6. § 28, 5 *F*  $\beta$



Psalms 7, 10. § 28, 2 *g*  
 7, 12. § 3 Rem. 3  
 8, 6. § 33, 1  
 9, 7. § 41, 2  
 9, 16. § 11, 2  
 9, 21. § 28, 7 *c*  
 11, 5. § 40 Rem. 2  
 12, 4. § 1, 3 *a*  
 12, 5. § 27, 6 E  $\beta$   
 12, 8. § 3 Rem. 5  
 14, 3. § 25 Rem. 8  
 14, 4. § 28, 7 *b*  
 14, 5. § 32, 5  
 16, 3. 4. § 41 Rem. 1  
 17, 10. 13. § 32, 11  
 18, 17. § 32 Rem. 5  
 18, 28. § 4, 12  
 18, 30. § 27, 6 A  $\varepsilon$   
 18, 31. § 30, 3  
 18, 33. § 33, 1  
 19, 14. § 25 Rem. 1  
 22, 8. § 35, 6  
 22, 13. § 4, 9  
 22, 16. § 1 Rem. 5  
 22, 22. § 21, 3  
 22, 32. § 23, 2  
 25, 19. § 32, 12  
 27, 7. § 32, 11  
 29, 4. § 4 Rem. 1  
 29, 26. § 15, 5  
 31, 7. § 14, 2 *a*  
 32, 2. § 25 Rem. 8  
 32, 6. § 24, 3  
 32, 9. § 25, 2 E  
 34, 22. § 40, 2 *a*  
 35, 16. § 35, 6  
 35, 19. § 10 Rem. 2  
 37, 20. § 27, 6 A  $\gamma$   
 37, 23. § 34, 2  
 38, 11. § 36, 6. § 38 Rem. 2  
 39, 7. § 27, 6 A  $\gamma$   
 40, 6. § 1, 3 *a* § 21 Rem. 3  
 41, 9. § 13, 4  
 42, 2. § 1 Rem. 2 § 28 Rem. 14  
 43, 1. § 25, 2 A  $\delta$   
 44, 5. § 31, 2  
 44, 6. § 27, 6 A  $\varepsilon$   
 44, 20. § 35, 6

Psalms 44, 21. § 28, 5 F  $\beta$   
 45, 7. § 10 Rem. 3. § 30, 4  
 45, 8. § 33, 2  
 45, 9. § 28, 2 *a*  
 45, 10. § 27, 6 E  $\delta$   
 45, 13. § 8, 4 *d*  
 48, 6. § 28, 5 H *a*  
 49, 8. § 22 Rem. 2  
 49, 18. § 40 Rem. 1  
 50, 3. § 19, 2  
 50, 8. § 40 Rem. 1  
 50, 12. § 28, 5 F *a*  
 51, 4. § 21, 2 C  $\delta$   
 51, 14. § 33, 2  
 54, 2. § 26, 3  
 55, 18. § 32, 10 *b*  
 55, 19. § 27, 6 A  $\delta$   
 58, 9. § 5 Rem. 4  
 60, 7. § 32, 11  
 60, 13. § 28, 2 *g*  
 63, 3. § 27, 6 E  $\beta$   
 65, 5. § 29, 2  
 65, 14. § 32, 8 *a*  
 66, 16. § 17, 1 *a*  
 66, 17. § 32, 11  
 68, 5. § 27, 6 A  $\delta$   
 68, 7. § 23, 4 *a*  
 69, 5. § 10, 7  
 69, 6. § 27, 6 E  $\varepsilon$   
 69, 11. § 2 Rem. 2  
 73, 15. § 28, 5 F  $\beta$   
 73, 20. § 27, 6 C  $\delta$   
 74, 7. § 21 Note 3  
 74, 17. § 41, 1  
 75, 4. § 38 Rem. 3  
 76, 7. § 28, 2 *a*  
 77, 3. § 21 Rem. 3  
 78, 18. § 27, 6 E  $\beta$   
 78, 26. 30. 45. 52. § 16 Rem.  
 78, 31. § 27, 6 A *a*  
 80, 11. § 34, 1 *a*  
 81, 9. § 17, 4 *b*  
 81, 14. § 14, 3. § 17, 4 *b*  
 83, 2. § 25 Rem. 5  
 83, 5. § 27, 6 C  $\gamma$   
 83, 12. § 10 Rem. 7  
 85, 14. § 4 Rem. 2  
 86, 8. § 13 Rem. 2

Psalms	87,	5.	§	13,	1
	88,	5.	§	25,	2 C δ
	88,	6.	§	23	Rem. 5
	89,	2.	§	35,	6
	89,	40.	§	21	Note 3
	90,	4.	§	27,	7
	90,	16.	§	15,	3
	92,	7.	§	32,	2
	99,	6.	§	27,	6 A δ
	101,	8.	§	27,	6 E β
	102,	4.	§	27,	6 A γ
	102,	19.	§	23,	2
	102,	28.	§	13,	6
	103,	9.	§	32	Rem. 5
	104,	2.	§	32,	8 a
	104,	8.	§	11,	2
	104,	17.	§	30,	3
	104,	18.	§	3	Rem. 4
	104,	20.	§	17,	3 c
	104,	25.	§	11,	3 a
	105,	12.	§	27,	6 F γ
	105,	24.	§	8,	1
	106,	13.	§	21,	2 C δ
	107,	23.	§	5,	4
	108,	7.	§	32,	11
	109,	3.	§	32,	14
	109,	4.	§	4	Rem. 2
	109,	29.	§	32,	8 a
	109,	30.	§	35,	6
	112,	9.	§	21,	2 C δ
	115,	5. 7.	§	39	Rem. 2
	116,	16.	§	27,	6 E ε
	118,	21.	§	15,	5
	119,	14.	§	35	Rem. 1
	119,	41.	§	32,	6
	119,	86.	§	32,	9
	119,	137.	§	155.	§ 37, 1 b
	120,	5.	§	32,	8 c
	120,	7.	§	4,	7
	125,	1.	§	28	Rem. 14
	129,	6.	§	28,	5 C δ
	130,	3.	§	15,	6
	132,	11.	§	13,	8
	136,	19. 20.	§	27,	6 E ε
	137,	5.	§	28,	5 F β
	137,	8. 9.	§	29,	2
	139,	2.	§	19,	5
	139,	8.	§	28,	5 F α

Psalms	139,	19.	§	17,	4 b
	142,	2.	§	32,	11
	144,	1.	§	3,	13
	144,	3.	§	16,	7
	144,	14.	§	1,	2
	145,	13.	§	30,	3. § 39, 3
	145,	14.	§	27,	6 E ε
	147,	14.	§	23,	4 d
	149,	2.	§	2,	2 e
Prov.	1,	28.	§	24,	3
	2,	4.	§	4,	5
	2,	21.	§	6,	2
	2,	22.	§	19	Rem. 1
	3,	10.	§	32,	8 b
	3,	18.	§	36,	5
	3,	26.	§	27,	6 A δ
	6,	6.	§	18,	3
	6,	16.	§	28,	2 c
	6,	24.	§	4,	5
	9,	10.	§	2,	2 e
	10,	1.	§	39,	3
	10,	4.	§	32,	11
	10,	22.	§	41,	1
	10,	24.	§	41,	1
	12,	21.	§	25,	2 A β
	13,	21.	§	32	Rem. 1
	14,	20.	§	34,	2
	15,	20.	§	6	Rem. 2
	16,	2.	§	38	Rem. 1
	17,	3.	§	28,	2 d
	17,	8.	§	4,	3
	17,	12.	§	1,	2. § 22 Rem. 5
	18,	5.	§	30,	5
	18,	22.	§	28,	7 a
	21,	9. 19.	§	30,	5
	21,	20.	§	6	Rem. 2
	21,	27.	§	36,	5
	22,	17.	§	15,	3
	22,	19.	§	10,	1
	22,	23.	§	33,	2
	23,	24.	§	41,	3
	24,	27.	§	28,	2 e
	24,	28.	§	24,	1 b
	24,	31.	§	32,	7
	25,	3.	§	25,	2 C δ § 28, 2 d
	25,	12. 26.	§	28	Rem. 2
	25,	25.	§	28,	2 d

Prov. 27, 7. § 30 Rem. 2  
 27, 8. § 3, 1 *b*  
 27, 9. § 38 Rem. 3  
 27, 24. § 26 Rem. 4  
 28, 1. § 36, 5  
 30, 18. § 28, 2 *c*  
 30, 30. § 25, 2 A  $\beta$

Job. 1, 5. § 32, 9  
 1, 6. § 27, 6 B  $\delta$   
 1, 14. § 27, 6 B  $\delta$  § 36, 2  
 2, 3. § 26, 3  
 2, 9. § 26, 5  
 3, 4. § 4, 7  
 3, 5. § 37 Rem. 3  
 3, 8. § 21 Rem. 3  
 3, 26. § 14, 2 *a*  
 4, 2. § 26, 8  
 4, 5. § 19, 2  
 4, 17. § 26, 4  
 5, 2. § 27, 6 E  $\epsilon$   
 5, 5. § 27, 5 *b*  
 5, 7. § 28, 2 *d*  
 5, 19. § 28, 2 *c*  
 6, 5. § 26, 4  
 6, 12. § 4, 2 § 26 Rem. 3. 8.  
 § 30, 4. § 39, 6  
 6, 28. § 21 2 C  $\delta$   
 7, 3. § 19 Rem. 1 § 34, 1 *a*  
 7, 13. § 27, 6 A  $\zeta$   
 7, 18. § 13, 2  
 7, 20. § 27, 6 B  $\alpha$  § 28, 7 *a*  
 8, 3. § 26, 4  
 8, 9. § 30 Rem. 4  
 8, 11. § 26 Rem. 6  
 9, 15. § 28, 5 G  $\alpha$   
 10, 4. § 26, 4  
 10, 7. § 28, 5 G  $\beta$   
 10, 17. § 28, 2 *b*  
 11, 2. 7. § 26, 4  
 11, 15. § 27, 6 C  $\beta$   
 12, 11. § 28, 2 *d*  
 12, 17. 19. § 23, 4 *f*  
 13, 7. § 26 Rem. 6  
 13, 13. § 21, 3  
 13, 16. § 40 Rem. 1  
 13, 28. § 19 Rem. 2  
 14, 14. § 26, 3

Job. 15, 3. § 27, 7  
 15, 7. § 26 Rem. 6  
 15, 24. § 21 Rem. 1  
 16, 3. § 26 Rem. 5  
 16, 4. 9. 10. § 35, 6  
 16, 6. § 17, 1 *c*  
 16, 7. § 19 Rem. 2  
 16, 17. § 28, 5 G  $\beta$   
 17, 10. § 18, 4. § 21, 2 C  $\gamma$   
 17, 15. § 26, 7  
 18, 21. § 5, 4  
 19, 9. § 35, 3  
 19, 16. § 35, 6  
 19, 23. § 17, 4 *a*  
 19, 26. § 27, 6 C  $\beta$   
 20, 4. § 26, 3  
 20, 19. § 28 Rem. 1  
 20, 26. § 37 Rem. 1  
 20, 33. § 35, 6  
 21, 4. § 26 Rem. 4  
 21, 9. § 25 Rem. 2. § 27, 6 C  $\beta$   
 21, 12. § 23, 4 *c*  
 21, 21. § 38, 1  
 21, 25. § 27, 6 A  $\zeta$   
 21, 34. § 32, 9  
 22, 3. § 26, 4  
 22, 7. § 40 Rem. 1  
 22, 9. § 34 Note 2  
 22, 12. § 28, 2 *g*  
 22, 20. § 28, 5 F  $\epsilon$   
 22, 30. § 25 Rem. 11  
 23, 2. § 27, 6 B  $\alpha$   
 23, 3. § 17, 4  $\alpha$  § 21, 2 C  $\beta^2$   
 23, 6. § 25, 2 A  $\gamma$   
 23, 12. § 41, 2  
 23, 13. § 27, 6 A  $\zeta$   
 24, 5. § 5, 5  
 24, 19. § 28, 7 *b*  
 24, 25. § 25, 1  
 26, 2. § 4, 4  
 26, 5. § 27 Rem. 3  
 27, 6. § 27, 6 C  $\alpha$   
 27, 7. § 27, 6 F  $\gamma$   
 28, 17. § 25, 5  
 29, 10. § 38, 1  
 29, 23. § 35 Note 4  
 29, 25. § 40, 2 *a*  
 31, 15. § 23, 6

- Job. 31, 18. § 28, 4 *d*  
 32, 7. § 38, 1  
 32, 22. § 21 Rem. 5  
 33, 13. § 25, 2 *A β*  
 34, 3. § 28, 2 *d*  
 34, 10. § 27, 7  
 34, 17. § 26 Rem. 4  
 34, 23. § 40 Rem. 1  
 34, 27. § 28 Rem. 9  
 35, 15. § 25 Rem. 10  
 36, 26. § 41, 2  
 37, 14. § 32, 14  
 37, 16, 18. § 26 Rem. 6  
 38, 4, 5, 18. § 28 Rem. 6  
 38, 12. § 27, 6 *C a*  
 38, 21. § 38, 1  
 38, 30. § 35, 4  
 38, 32. § 37, 3  
 39, 13. § 36, 3  
 39, 15. § 36, 4  
 39, 17. § 27, 6 *A ζ*  
 40, 8, 9. § 26 Rem. 4  
 40, 23. § 27, 6 *D a*  
 40, 29. § 35, 4  
 41, 7. § 32, 9  
 41, 20. § 4, 8  
 42, 7. § 28, 5 *C δ*  
 42, 8. § 28 Rem. 15  
 42, 15. § 37, 1 *a*
- Cant. 1, 4. § 17, 1 *b*  
 1, 6. § 7 Rem. 1  
 1, 15. § 30, 4  
 2, 3. § 21, 2 *C a*  
 2, 7. § 19, 1  
 2, 11. § 28 Rem. 1  
 2, 17. § 27, 6 *E γ*  
 3, 7. § 7 Rem. 1 § 10 Rem. 7  
 3, 8. § 23 Rem. 1  
 5, 6. § 28 Rem. 1  
 6, 1. § 8, 4 *b*  
 6, 8. § 10 Rem. 5  
 6, 9. § 37 Rem. 3  
 7, 12. § 32, 6  
 7, 13. § 26, 6  
 8, 6. § 35, 4
- Ruth 1, 8. § 19, 1
- Ruth 1, 13. § 25, 2 *B β*
- Lam. 1, 5, 9. § 32, 9  
 1, 8. § 32, 5  
 1, 14. § 12, 5  
 1, 16. § 32, 7  
 1, 17. § 35, 6  
 3, 23. § 13, 2  
 3, 38. § 26, 5  
 3, 48. § 32, 7  
 5, 16. § 29, 1
- Eccl. 1, 9. § 25 Rem. 3  
 1, 16. § 19, 5  
 2, 7. § 37 Rem. 3  
 2, 11. § 19, 5  
 2, 19. § 26 Rem. 5  
 3, 11. § 25, 4  
 4, 1, 7. § 21, 2 *C β<sup>2</sup>*  
 5, 15. § 28, 5 *H β*  
 5, 18. § 31, 2  
 7, 26. § 3, 4  
 8, 15. § 19, 5  
 9, 4. § 41 Rem. 1  
 10, 10. § 40 Rem. 1  
 12, 9. § 36, 3
- Esther 1, 3. § 9 Rem. 1  
 1, 5. § 4, 14  
 1, 8. § 13, 1  
 1, 20. § 19, 1  
 2, 11. § 35, 5  
 3, 13. § 22, 5 *A a*  
 4, 1. § 32, 5  
 4, 2. § 21 Rem. 1  
 4, 14. § 26 Rem. 1  
 4, 16. § 24 Rem. 1  
 7, 2. § 17, 3 *a*  
 7, 4. § 28, 5 *F a*  
 7, 5. § 11, 3 *c*  
 8, 1. § 13, 3 *a*  
 8, 8. § 22 Rem. 4  
 9, 1. § 13, 5  
 10, 2. § 26, 3
- Daniel 1, 3. § 28, 2 *b*  
 2, 30. § 19 Rem. 1  
 5, 2. § 26, 6 *A β*

Daniel	5. 3.	§ 19	Rem. 1	I. Chron.	7, 1.	§ 41	Rem. 1
	8, 13.	§ 28,	2 <i>a</i>		9, 13.	§ 5	Rem. 3
	9, 17.	§ 5,	2		13, 2.	§ 21	Rem. 4
	9, 23.	§ 4	Rem. 2		17, 4.	§ 26,	3
	9, 24.	§ 34	Note 2		19, 3.	§ 28,	5 <i>E a</i>
	9, 25.	§ 21,	2 <i>C β</i> <sup>1</sup>		27, 24.	§ 34	Rem.
	9, 26.	§ 9,	5		29, 9.	§ 32,	5
	11, 7.	§ 13, 8.	§ 27, 6 <i>C a</i>	II. Chron.	3, 3.	§ 9,	3 <i>b</i>
Ezra	7, 8.	§ 9	Rem. 1		7, 21.	§ 41	Rem. 1
	8, 16.	§ 27,	6 <i>E ε</i>		9, 20.	§ 25,	4
	8, 29.	§ 3,	9		11, 21.	§ 9,	3 <i>a. b</i>
	8, 35.	§ 9,	5		16, 12.	§ 33,	4
	10, 13.	§ 30,	4		16, 14.	§ 28,	2 <i>b</i>
Neh.	2, 12.	§ 24,	1 <i>a</i>		17, 7.	§ 27,	6 <i>E ε</i>
	3, 20.	§ 21	Rem. 4		21, 4.	§ 27,	6 <i>C a</i>
	3, 37.	§ 27,	6 <i>B γ</i>		26, 15.	§ 21	Rem. 1
	4, 4.	§ 27,	6 <i>A ζ</i>		26, 18.	§ 28,	5
	4, 17.	§ 25	Rem. 9		27, 7.	§ 26,	3
	5, 2. 3. 4.	§ 13,	8		31, 2.	§ 27,	6 <i>E ε</i>
	5, 5.	§ 25,	2 <i>C a</i>		31, 10.	§ 34,	1 <i>c</i>
	7, 2.	§ 27,	6 <i>F γ</i>		32, 15.	§ 25,	2 <i>A β</i>
	9, 19.	§ 41	Rem. 1		32, 32.	§ 26,	3
	9, 28.	§ 4	Rem. 3				
	9, 35.	§ 3	Rem. 4				



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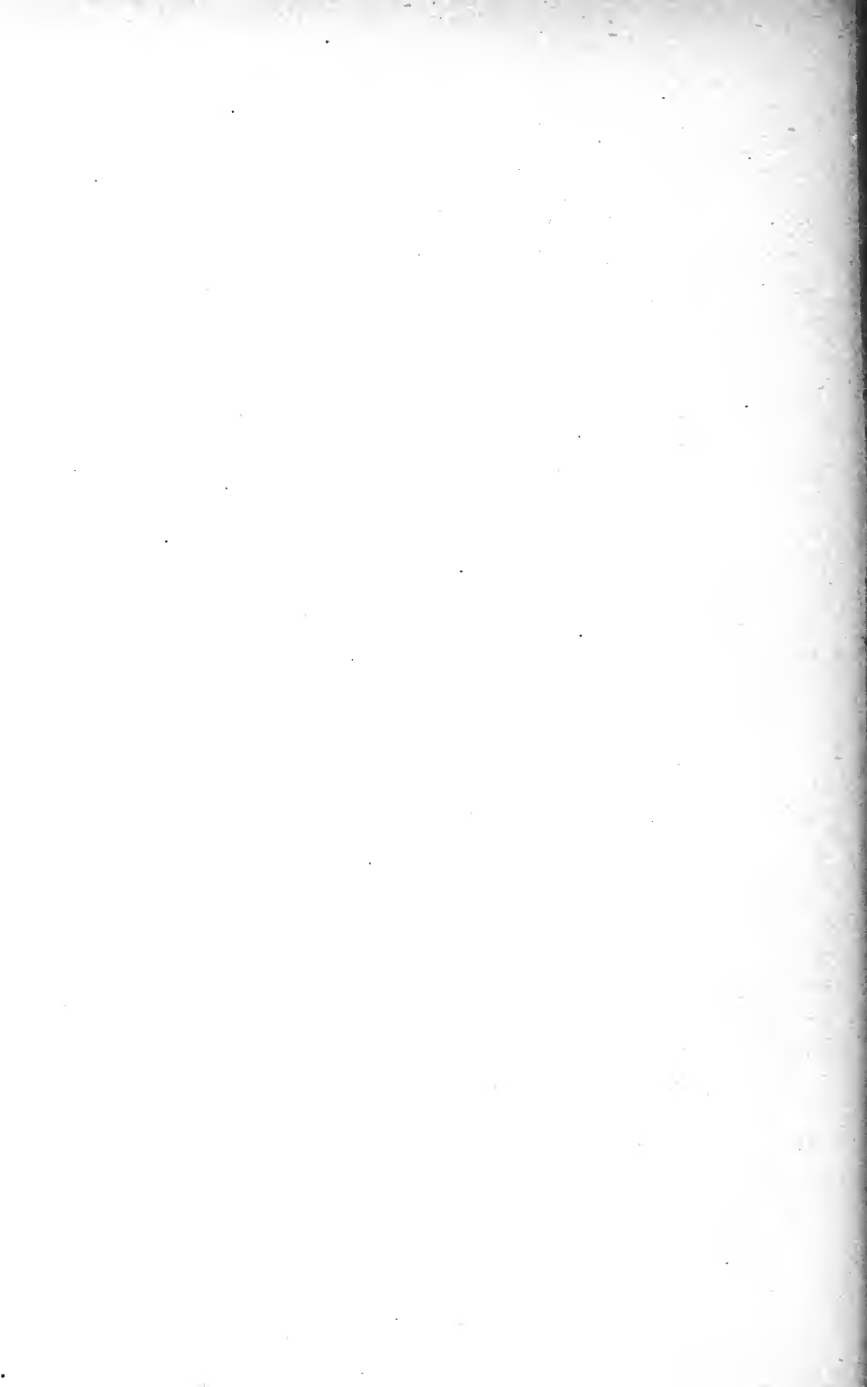
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## INDEX OF PRIVATE NAMES.

---

- Apte, M. C., 1  
Arbuthnot, F. F., 10, 15  
D'Arcy, W. E. D., 25  
Ashpitel, F. W.; 26  
Aston, W. G., 2
- Bacon, Wisner, 21  
Ball, C. J., 18  
Beal, S., 19  
Bemmelen, J. F. van, 9  
Bennet, W. H., 18  
Berrington, B. J., 9  
Bevan, E. J., 25  
Bezold, C., 3  
Biesen, C. van den, 22  
Birdwood, Sir G., 25  
Black, C. E. D., 27  
Blackden, M. W., 4  
Blandford, W. F. H., 24  
Brown, C. P., 27  
Browne, Edward G., 9  
Budde, K., 18  
Budge, E. A. Wallis 4, 14, 15  
Burgess, J., 24  
Burnell, A. C., 25
- Campbell, J. M., 24  
Campbell, Sir G., 27  
Cappeller, Carl, 5  
Carter, P. J., 27  
Chakrabarti J. C., 6  
Chenery, J., 10  
Cool, W., 6  
Cordier, H., 20  
Cornill, C. H., 18  
Cowell, E. B., 2, 26  
Cowper, B. H., 7  
Cross, C. J., 25  
Cunningham, J. M., 25
- Cunningham, Sir A., 25  
Cust, R. N., 7, 8
- Das, Sarat Candra, 13  
Driver, S. R., 18
- Eastwick, E. B., 26  
Edkins, J., 8  
Eggeling, J., 25  
Eitel, E. J., 8
- Fausböll, V., 25  
Fleet, J. F., 25  
Forrest, G. W., 25, 26  
Forster, W., 26  
Frazer, G. W., 4  
Führer, A., 24
- Ghosh, P. C., 25  
Gladstone (W. E.), 9  
Goldstücker, J., 26  
Gray, J., 4, 11  
Gribble, J. D. B., 9  
Grierson, G. A., 24  
Griffith, R. J. H., 21  
Guirandon, F. G. de, 10  
Gurumurti, R., 27
- Halcombe C. J. H., 10  
Hall, F. 24  
Hardy, R. S., 10  
Harper, W. R., 1, 3, 11  
Harper, R. F., 10  
Haupt, P., 17.  
Hertz, H. F., 25  
Hirschfeld, H., 2  
Hooyer, G. B., 6, 9  
Hultsch, E., 23, 26  
Hunter, F. M., 23



- Jacob, Max, 18  
 Jaeschke, H. A., 27  
 Jarrett, H. S., 23  
 Jastrow, M., 11  
 Johnson, F. E., 16  
 Johnston, C., 11, 12  
 Judson, A., 13  
  
 Kamphausen, A., 18  
 King, L. W., 12, 14  
 Kittel, F., 13  
 Kittel, R., 18  
  
 Lacouperie, T. de, 2  
 Land, J. P. N., 13  
 Leumann, E., 19  
 Levinsohn, J. B., 8  
 Loewe, L., 8, 13  
 Logan, W., 26  
 Loth, O., 25  
 Love, H. D., 26  
 Luzac, C. G., 3  
  
 Mackenzie, Sir A., 26  
 Macnaghten, (Sir W. Hay), 15  
 Mainwaring, G. P., 26  
 Margoliouth, D. S., 15  
 Mitra, R., 24, 25  
 Molesworth, J. T. 26  
 Monier-Williams, Sir M., 16, 25  
 Moore, G. F., 22  
 Morgan, E. Delmar, 21  
 Müller, F. Max, 16, 26  
  
 Navalkar, G. R., 26  
  
 Oldenberg, H., 25  
 Oudemans, A. C., 17  
  
 Poole, R. Lane, 13  
  
 Rea, A., 24.  
 Rehatsek, E., 15  
 Ridding, C. M., 2  
 Risley, H. H., 27  
 Robertson, A., 27  
  
 Rosen, F., 17  
 Rosthorn, A. de, 17  
 Ruben, P., 17  
  
 Samasrami, S. V., 21  
 Sankaranarayana, P., 18  
 Sauerwein, G., 18.  
 Sayce, A. H. 18  
 Schlegel, G., 20.  
 Schlich, W. , 27.  
 Seth, Mesroby J., 19  
 Smith, E. W., 24  
 Sprenger, A., 25  
 Steele, R., 19  
 Stein, M. A., 19  
 Steingass, F., 10  
 Stoffel, C., 19  
 Swâmi Vivekânanda, 21  
  
 Taylor, E. J., 6, 20  
 Tawney, C. H., 19  
 Temple, G., 20  
 Temple, R. C., 11, 20  
 Thomas, F. W., 2  
 Tiele, C. P., 20  
 Trumpp, E., 23  
  
 Uhlenbeck, C. C., 21  
  
 Vambery, H., 17  
 Venis, A., 21  
 Vivekânanda Swâmi, 21  
 Voelcker, J. A., 23  
  
 Watson, F., 27  
 Watt, G. 25  
 Wellhausen, J., 18  
 West, Sir R., 21  
 Wildeboer, G., 21  
 Wilson, C. R., 27  
 Wilson, H. H., 15, 25, 26  
 Winckler, H., 22  
 Wright, W., 22  
 Wynkoop, J. D., 22  
  
 Yatawara, J. B., 22

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